

Indian Culture, A Captive of the Vedic Mind

Aryan Racism, the Hub of
Indian Cultural Crisis

Sundaramani

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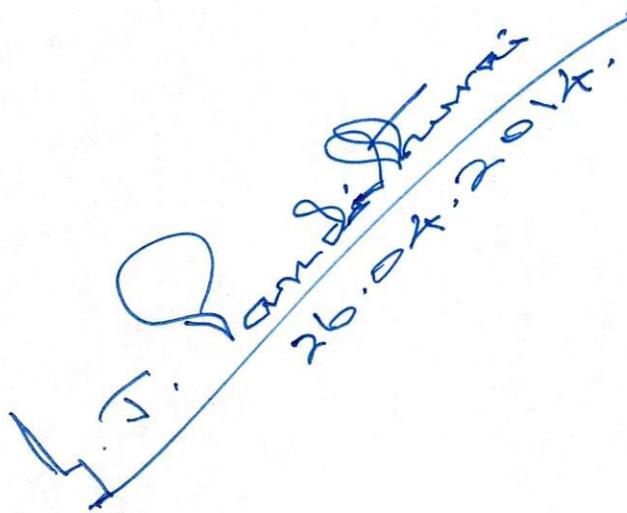


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Prologue

Focus and Purpose

This writing is a critical composition on Indian culture focused on the Vedic mind. It is projected in the context of little discerned cultural crisis today. India's cultural crisis is race-centred as was originally engraved as its vortex by the Aryan race consciousness. The writing would unravel the phrases 'Vedic mind' and 'Vedic Aryan racism' threadbare to understand the crisis of our culture in values. This is not an esoteric enquiry but a pressing empirical one. The backdrop for this writing is the discovery of the ancient roots of the Indian culture, which were later subsumed by the Vedic culture as its own by undercutting the roots. It was a perilous chain of acts by the Vedic mind, which this writing would reveal as its enduring pattern from its beginning to this day. With the insights that have not been forcefully brought out by others before, the critique hopes to establish the crisis of our culture in values as no longer tenable. This writing is meant to rally the widely discerned murmur of disquiet among all segments of the Indian culture. Vedics proudly declare that Indian culture is poised to become modern; but it just cannot, as the basics for that to happen have been thoroughly undermined by them. The difficulty is that we have a severe cultural disability to see the Vedic assumption of the basics as its problem and, therefore, our typical Indian murmur is at best grandly cantankerous in missing the critical point and at worse self-destructive. The debilitating basics of and the necessary basics for an all-inclusive humanising future will be spelled out in this enquiry.

Broader cultural and educational significance

Politically and socially minded activists might wince at the talk of the Indian identity crisis, in terms of culture, values, unity and integrity as too academic and even esoteric. They have reasons to believe that they have been dealing with real problems of people head-on instead. It is still maintained that this critique's fundamental undertaking would add substance to their activism in their various fields. It is hoped that the demonstrated necessity for the humanisation of our culture would provide a unifying principle to all their disparate activities. A broad-based all-inclusive movement for fundamental cultural renewal would help shatter the Vedic political underpinnings of our culture. Any cynical dismissal of the themes of this critique would only betray our Vedic mindset.

The last one hundred and fifty years to this day have seen sincere attempts at Indian cultural renewal. Every one of them produced its little dent, inspired its band of followers and added to the general awareness that there is some thing seriously problematic about the nature of Indian culture. Their problem has been in tacitly accepting the Vedic roots of the culture as 'the given', or something that was beyond the capacity of any attempts to dislodge the Vedic roots. Most of them accepted the gradual, slow and steady way (very much a Vedic prescription for standing still) of doing things as rationalization for their failures. All revolutionary ideologies of social and political uprooting of the Vedic class have made their dents and are fading. Yet, every one of them has furrowed the cultural soil for new and vigorous sprouts of critical cultural awareness to arise. Currently, there are thousands of consciousness-raising groups that are addressing many pressing issues like poverty, children's health and education, women, our people celled the dalits, adivasis, tribals and other neglected segments, corruption etc. These groups are on their own, working away at the roots of their individual issues. These are identified by this study as constituting the general grassroots' murmur of social and cultural dissatisfaction. It is promising. All of them would help to pick up the thread of our culture's humanising strain, and the resulting renaissance will be our own Indian brand.

Fully embracing the well-prepared ground, this critique is in the nature of assertive scholarship to join hands with others that would address the tap roots of our cultural crisis as stated above, not around, not hesitant, but directly. It asks for accountability for sins, rather crimes against humanity. This critique may be seen spearheading this all-embracing effort in the hope that other writers and researchers would broaden its groundbreaking significance. Many critical points of this writing would serve as areas of new research that are direly needed to restore integrity to our culture. It is possible that the perspectives of this critique could encourage teachers and professors of some private colleges of undergraduate and master programmes to encourage students to do field studies in the areas of grassroots' murmur to gather more local perspectives on the problems of our culture. Their publication in school and college magazines, newspapers and other media would broaden the awareness of the problem. Incidentally, field studies by more visible number of students would also help breakdown conventional ways of teaching and learning through the rote method.

Indians living abroad: The Indian cultural canopy necessarily covers people of Indian origin living all over the globe. Here we simply limit to identifying all of them together as one of the focus groups to illustrate that the cultural crisis as experienced by and contributed to is not limited to the people of the Indian landmass alone but it reaches all Indian people in dispersal abroad irrespective of the country or the time of their arrival in other countries hundred years ago or recently. Our test of the pot of cooked rice cited above would be fairly valid everywhere more or less. The people of Indian origin in their global dispersal are very much part of the checkered culture of the motherland and have settled lock-stock-and-barrel cultural ghettos in foreign lands.

The identity of being an Indian is seldom in the awareness of people living in India. Instead of one identity, they carry several conscious identities; of which three significant ones like the linguistic, religious, and caste (referred as the *kuttai* mentality in this critique) distinctions are the sharply shared differences among them. These distinct identities have had strong historical roots, whose divisiveness was promoted by the Vedic mind as a necessary condition for the divide-and-rule efficiency of the Vedic Aryan minority domination to prevail. For the moment, what is significant for us to note is that the identity of one's being an Indian is stamped in writing in the passport one carries but most Indians are made to be aware of their *Indianness* for the first time by citizens of the lands they have come to settle or pass through. Thereby the globally dispersed Indians combine the identities of being an Indian while also being rooted in an intensely disparate linguistic, religious and caste groups of their own in living dispersed the world over. Indians living abroad may appear to be in quandary in facing the incongruous mixing of identities in addition to gaining a new identity of the land they have reached. Theoretically, one may see it as a virtual case of Indian identity crisis for those living in dispersal.

However, the different identities they carry in their baggage enable them to handle the expectation of the commonality of *Indianness* from other non-Indians in several dissipating ways, and it virtually becomes a non-issue. In the first place, in the reality of several identities of Indians it would be a sound supposition that most of them have not thought about their *Indianness* much. To make a living in other lands all that matters would be the acquiring of a job or profession. What the 'others' think of them or what they think of the 'others' would hardly matter as they live in their own cultural ghettos or ghettos of their job-focused minds. Besides, living in their own cultural ghettos gives a security net to survive in foreign cultures. They had led an unthinking and uncritically 'accepting the given' life in India. That frozen mentality would seem to gain a dynamic and pragmatic significance in getting and holding a prized job in new cultures. They have very little social intercourse with others and the question of articulating about their own cultural orientation would seldom arise. One other category of them who own their Vedicness openly would pretty gleefully affirm their *Indianness* purely in terms of their Vedic prejudices. They would explain away the eccentricities or contradictions of Indian culture in supercilious spiritual fluffs, or dodge the issue as of no relevance to the highly developing modern Indian life. Still another category of Indians in dispersal is the exchange students, researchers and upper

cadre of professionals. Only a small segment of them may be said to have a critical understanding of their culture that is still lived in and out of the country. Some among them may be apologetic and some may rationalize the problems of their culture rather awkwardly. Great many of them are well satisfied with their professional and material achievements and take leading roles in the celebrative events of their fragmented cultural groups, the misspoken communities. They contribute to the sophistication of the so-called Indian intellectuals who sport being ambassadors of Indian culture and head heritage foundations. Using our rice testing, it is reasonable to generalize that across the board, Indians in dispersal abroad have less reasons to be concerned about Indian cultural contradictions compared to their country folks back in India. Their assumptions about Indian culture or the identity of *Indianness* remain unexamined and ill informed, and their capacity for ambassadorial representation of Indian culture is at best comical and at worse dismal. They have invariably helped to reinforce the romantic misconceptions foreigners have about Indian culture. It is hoped that the critical perspectives of this writing would relieve the abysmal inability on the part of great many Indians abroad to speak intelligently and truthfully about the complexity of their culture in crisis.

The Problem

The critique identifies the crux of the Vedic mind and Vedic society to be secular and political in purpose and that the dehumanisation and exploitation of the natives of India were for the purpose of Vedic Aryan secular and political agenda. The end goal of this agenda was to establish *Aryavartha*—political governance by a minority of self-proclaimed noble race of Aryans in the land of Aryans. This oldest and the most long lasting cultural agenda of the Vedic mind appears self-evident to common sense with a little familiarity with the history of India culture, which is essentially a Vedic-centric topsy-turvy presentation. As will become clear, the Vedas of the race-conscious vintage (known as the Hindu Scriptures) were the basis of and inspiration for the Vedic culture that was in accordance with the prescription of un-social engineering by the Vedic mind. To the legions of conventionally frozen minds, these generalisations would be preposterous that anyone would dare attempt to say anything on the wisdom of the iconic Vedas or its presumed brahminical authority. The question of which came first, the Vedas or the Vedic mind can be left as a conundrum for others' esoterics. The issue of the Vedic mind is not a laughing matter here, as the task of humanising our culture is not a laughing matter either.

Conventional academic minds would imagine that it would involve a massive undertaking of extensive knowledge of published and unpublished literature, in particular, proficiency in Sanskrit knowledge to maintain the above contentions. To disabuse such assumption, all the same, this writing is a massive undertaking precisely in disregarding the phantom of extensive bookish knowledge, Vedic or otherwise, and Sanskrit lingua to understand the Vedic mind and its culture. This does not require a psychological driveling of the Vedic mind, or knowledge of the abstruse Sanskrit Vedic literature. Admitting of no proficiency in either field is no admission of the failure of common sense to see what is plainly self-evident. This appearing problematic would be dispelled in this exploration. To begin with, the critique seeks an inclusive people-centred understanding of the cultural crisis for the resolution of the cultural crisis in India. The disregarded cultural factors of ordinary people's anguish, debasement and judgment would critically modulate the all-inclusive understanding that would emerge. That understanding would re-affirm the barely perceived truth that the Vedic mind had built its edifice of [un]social system (the notion of 'caste system') on the basis of its contempt for common man, and that all the Vedic-centric writings and approach to Indian culture are guilty of sustaining that prejudice. Scholarship in general is not sufficiently conscious of the fact that Indian common people were always the major and significant component of the design of the Vedic system to be held in contempt by the Vedic mind. Thanks to the Vedic mind, scholarship has generally stayed away from probing into the lives of the common people as to what they had or might have thought of their convulsed life before and after the Vedic thrust into them. It had never ever mattered to the Vedic mind, neither has it mattered much to the modern scholarly research. Scholarship on Indian culture has generally been led by what

are referred to as the Vedic narratives, the very foundation and bastion of Vedic scholarship. For that reason, to put it charitably, this enquiry in general is very vary of anyone relying on Vedic scholars and scholars of wider fields whose encrustation of Vedic values or prejudices are not known to have been shed. As an intellectual issue it matters to this study and it will be fretted out again and again. An inclusive understanding of the crisis of the culture that is sought to be developed in this enquiry would not only raise the ordinary people-centred perspective in sharp focus before the Vedic mind in a way not done before, but would also stay focused on the purpose of this writing—an all-inclusive humanisation.

Ways of this Critical Enquiry

In terms of methodology, any aim to develop a critical awareness of our culture across the board cannot but be groundbreaking. It is incumbent on this approach to be blunt in stating things as they are and to call them by appropriate names of characterisation in order to bring out the acute nature of the phenomena of the oppressed as well as of the oppressing Vedic mind. That is rationale enough. Furthermore, conventional scholarship routinely would add adjectives or adverbs to the greatness, for instance, of the Vedic thought pattern as excellent or by any number of high sounding approbations and they are considered appropriate in conventional wisdom. By the same token, when critical observation finds something acutely hypocritical, trickery or outright deception in the nature of things, such very appropriate observation cannot be dismissed as negative, prejudicial, opinionated, or of no academic merit. None of the dismissals if entertained would be of any significance to critical scholarship addressing the crisis of culture in values in India. One may also bear in mind that Vedic prejudice in the name of academic probity (objectivity) is busily engaged in conventional descriptive cover up of the Vedic mind with its fluff of ancient wisdom, intellectual excellence, and even in its being scientific. Shockingly, the worldwide scholarship has fallen in line with the so-called scholarly studies on Indian culture and history by the declared authorities on Indian studies, many of them are of the Vedic mind. The critique would clarify the fluff surrounding the Vedic bluff and help worldwide scholarship on India to come to sense. What may appear to be flippant and ridiculing in the writing would be an unapologetic device to bear the unbearable absurdity, illogic and the piling up of contradictions one after another. That is, again, to bring out the programmed nature of things that needs to be done. Truly speaking, Vedic mind could be seen as holding the crown of flippancy for denigrating the basic humanity of us all for ages. The teasing style of writing is not strictly a literary lampooning kind to provide relief in the unraveling of the morbid Vedic mind; it would help penetrate the denseness, the fog, the aura of the Vedic mind that had flippantly and insolently trashed, denigrated and erased all that stood in the way of its homogenising act for the gross purpose of *Aryavartha*—its ambitious political vision.

To have a summation of the commonsensical observation of things as they are in our culture has risks. The risks are not in the sense of offending an undifferentiated group of others. The concern is the effectiveness of this writing addressed to different segments of the audience, such as, the Vedic minds in general; powers that be in political, economic, cultural and educational fields; young researchers in critical scholarship; the educated public; socially aware organised NGOs; and the downtrodden of our people, particularly those that have been able to maintain only a spectator view of their historic/historically depressed condition. The last is the most. The concern for effectiveness is how to engage all these segments in the project of humanisation with a sense of urgency?

Critical Scholarship

In the nature of an unconventional critique, this writing does not fall within academic conventions of a research paper or of cultural criticism. It is written from an activist perspective of inducing humanisation of our culture as its rallying point. Obviously, it has a stated angle, an all-inclusive

humanisation as its purpose that counterposes the predominant Vedic purpose. Humanisation may have a modern ring to it. But much to one's delight, as will become clear, it is in fact based on facts of our ancient cultures that have been deliberately buried, ignored or erased, which the Vedic mind had bracketed for trashing. All pre-Vedic ancient cultures of the pre-partition Indian subcontinent were naturally human-centred. Precisely for that reason the ancient cultures had accounted for great sophistication in technologically advanced culture of *Kumarikandam* of the 11th century BCE or earlier that was submerged by the sea washing the shores of southern India. Continuation of that culture is evidenced in the *Poompuhar* culture in south India and extending up to the Indus Valley Civilisation. It is sound to posit that these people-centred advanced cultures would not have been possible without a set of values that were practiced with due passion. By the archaeological remains alone, it can be discerned that their human-centred values project themselves as freedom, the nature of being human, creativity, rationality, experimentation, compassion, co-operative community, civic sense, among others. Tamil literary evidences help to affirm these values as anciently acquired. These values readily became anathema to Vedic values (*varnashrama dharma*) that were and are geared to human oppression and exploitation, in other words, dehumanisation. A significantly critical cleavage between the ancient cultures and the Vedic culture of India was marked thereby. This writing rightly denounces the tendentious identification of the ancient cultures of India as *pre-Vedic*, as though the category is an incidental appendix to the inauguration of Vedic culture on a clean slate. That was the biggest lie as the Vedics' *tabula rasa*. The writing would engage in the daunting task of bridging that cleavage which has not been attempted. It would be the abiding agenda of this critique to help engage towards humanisation as the all-inclusive solution to the cultural crisis. It is not suggested as a distant eventual possibility but as an immediate imperative now. As a critical exploration, it is meant to engage thoughtful people of all social persuasions and policy makers in the perspective presented herein.

In getting down to the roots of our cultural crisis, this writing depends largely on observed self-evident facts and experiences shared by many in their writings. The critical insights are breakthrough insights to aid grassroots efforts for humanisation. As referred to earlier, the critique has not found it necessary to cite authorities for its assertions or to demonstrate extensive readings. Academic sophisticates would dismiss the commonsensical disclaimer of the study to invalidate this study's insights. In the first place, this is not written for the pleasure of or acceptance by academic audience. But the disclaimer is not escapism, and the critical insights derived are reasoned and preened out of observed facts. This enquiry would inevitably hold some of the professional academicians, the claimed authorities on Indian affairs, culpable for the cultural crisis.

On its own terms of being a critical scholarship, this is not exhaustive in dealing with the problem of the Vedic mind and Vedic culture. It is primarily illustrative. As a Tamil expression goes (probably found in other languages as well), to test a pot of cooked rice one needs to test only one or two grains of rice to see whether the whole pot of rice is cooked. Fortunately, the Vedics in their own convoluted ways could not help but leave clear patterns of their thinking and actions in their sojourn over the varied cultural landscapes of the land. The intent of the Vedic mind had to be clear, constant, universal for the whole landmass for the horizon forming vision of *Aryavartha* to be achieved. Those patterns have been self-evident across the land throughout history. Thus the idiom of rice testing enables to survey the Vedic landscape from any particular point in time and place and be able to see the Vedic patterns operating across the whole Indian firmament. By just taking a few areas to illustrate the pattern from any one linguistic perspective, the fuller dimensions of the crisis would emerge, which could be validated by other perspectives from any other part of the country. Hopefully, this groundbreaking effort would help to set off similar efforts from other angles in shoring up our multilayered culture's humanising cohesive future. However, the testing of the insights of this enquiry from other angles would be necessary. They would add to the perspective of this writing drawn by a Tamil and Christian Indian. With the benefit of rice testing, efforts induced by this particular perspective need not wait for a cumulative compendium to emerge.

Touchiness of this Enquiry

It would seem impossible to highlight any aspect of Indian culture without touching the faiths or religiosity of our land. Yet, a comparative scrutiny of religions of India is not the focus. Nor is it meant to disparage religious beliefs of our people. Admittedly, the Indian culture so recognised is primarily the emanation of the Vedic mind and any peek into it would squarely put one into the Vedic vortex. One would see the Vedic mysticism swirling everything one touches. It appears broadly as Indian spiritualism, particularly fascinating to foreigners, both scholarly and unscholarly tourist types. But most critics would deftly touch and go with due rationalisations. A critical point that would emerge from this critique is that the Vedic mind crazed with the political goal of Aryan racism had absolutely no regard for faith or religion except as facilitators of their political goal. As every one—of whatever identity of religion, language, or un-social standing—stays victimised by the Vedic secular and political design, it is imperative for this study and similar ones it might engender to make everyone to become aware of the real probability that the integrity of the pluralism of our culture to develop its latent humanising capacity was greatly undermined by Vedic missionary zeal to aryanise and sanscritise throughout our history in the past, and that the same Vedic mind stands ready with the *Aryavartha* scheme to squelch the humanising value from developing now or in the future. Fragmentation of life and the prevention of a human-centred cohesion of life developing among people was a firmly held rule of the thumb by the Vedic mind. This critical study would divulge that the political priorities of the Vedic scheme and the value of humanisation are opposed to one another and the latter was anathema to the Vedic mind. One's confession of faith in one's god or gods is absolutely not an issue in this enquiry. The hypocrisy of the Vedic mind in homogenising the faiths, gods and goddesses of native cultures for its political purpose of aryanisation will certainly be examined threadbare, again, by commonsensical analysis. In the same vein, Sanskrit as the foremost tool of the Vedic mind's political design will be examined and highlighted. Although religions of India as such are not the focus, this enquiry, it would identify the legitimacy and authenticity of faiths of all people of India. The critical dismantling of the [un]-social foundation of the culture thereby might enable Vedic mind's capacity for mystical and metaphysical theism to develop authentically as a faith-based one without the dehumanising aryanisation props.

Re-visioning of the Indian Faiths

Exposition of religious belief of any Indian faith is not in the purview of this writing. The unraveling of the Vedic mind's mystification would reveal it to be secular and political in intent and its materialization. In that context, ancient beliefs having been the fundamental aspects of the Indian culture would stand on their own to re-vision themselves in their own faith-terms. This would be the case of the Thomesian Christianity, Saivism, Vaishnavism, the theism of Kali, Zoroastrianism, Islam, and Sikhism as well as the non-theistic Jainism and Buddhism, to name the major ones. That necessary task of re-integrating the Islamic and Sikh faiths is left to other critical thinkers of greater proficiency in those two traditions. The perspectives from their angles would have the welcome result of becoming a compendium of several angles of assertive scholarship on the issue of undoing the *Aryavartha* fait accompli. Demystification of the Vedic claims, hopefully, should be considered central to similar efforts for humanising Indian culture. It is crucial to understand the context of cultural and values-crises of our time. This critique wishes to instigate even a theistic-base Re-visioning of the Indian Faiths: Exposition of religious belief of any Indian faith is not in the purview of this writing. The unraveling of the Vedic mind's mystification would reveal it to be secular and political in intent and materialization. In that context, ancient beliefs having been the fundamental aspects of the Indian culture would stand on their own to re-vision themselves in their own faith-terms. This would be the case of the Thomesian Christianity, Saivism, Vaishnavism, the theism of Kali, Zoroastrianism, Islam, and Sikhism as well as the non-theistic Jainism and Buddhism, to name the major ones. That necessary task of re-integrating the Islamic and Sikh faiths is left to other critical thinkers of greater proficiency in those two traditions. The perspectives from their angles would have the welcome result of becoming a compendium of several

angles of assertive scholarship on the issue of undoing the Aryavartha fait accompli. Demystification of the Vedic claims, hopefully, should be considered central to similar efforts for humanising Indian culture. It is crucial to understand the context of cultural and values-crises of our time. This critique wishes to instigate a more inclusive multipolar perspective to develop on the present cultural crisis in India as crisis in values.

Framework of the Writing

This enquiry would have three major themes and a conclusion. The first theme will set the broad context to the Vedic Mind as presaged in above pages. The introduction will highlight our time and life caught in the swirl of Vedic Values, the human-centred values of ancient cultures that were eventually accepted as Indian ethos, modern Values and the Fundamental values as upheld by law of the Constitution of India. It proceeds from the assumption that these sets of values, including the last set of legally enforceable fundamentally values, remain unclarified and amorphous in the minds of most as to their relative merits. The fundamental crisis is hardly recognised to be addressed. This critique would expose the ambiguities and clarify the values that the whole nation could claim to stand on unconditionally.

The second theme deals with The Tamil Mind that preceded the Vedic mind and has persistently contended with the Vedic mind not in competition with it but in challenging the fundamentals of Vedic dogma with the ancient cultures' humanising values. The Vedic mind came to have its claimed grandeur of cultural, linguistic, metaphysical and theistic substance, among other things only after freely dipping into Tamil culture. That obscured substance of the Epic Ramayanam would stand revealed. The Vedic mind's utter contempt for anything Tamil would stand exposed as no other linguistic groups had fared at Vedic hands. The Tamil mind or culture has been the only continuous counterpoint to the Vedic culture as no other. A clearly enunciated understanding of the Tamil mind or culture would turn the table on the Vedic mind and would identify the ethical theism, humanism and universalism as the enduring features of the Indian culture as opposed to the narrow view of its *Vedicness*. A significant addendum to the examination of the Tamil mind is the native story of the origin of Christianity in India treated as the phenomenon of Thomesian Christianity in India. Its exposure would help clarify our crisis in values. It is presented below as an important item of the theme.

The third theme on the contending values would examine the amorphous modern Values and the fundamental values of the Indian Constitution in the context of the universalism of our ancient values and our Vedic values. The ensuing value-clarification would enable Indian culture emerge as the most enduring and exemplary culture of the Indian peoples as such. That rigour in focus and analysis would find the tedious appeals to historical personages and mahatmas to appease or mollify anything as unnecessary for the purpose. The next summing up in Conclusion of the entire study would present the groundbreaking insights from our commonsensical approach to scholarship. That approach alone has helped to peer into the chasm of Vedic secular motivation and deceptions.

Ordinariness of Vedic humans

It is somewhat mystifying to note a general Indian attitude that holds the ordinariness of the average common people while dourly considering the brahminical section of the Vedics as something different from the rest, neither ordinary nor extraordinary. That factor makes it difficult to get to the truth about the average common people or about the brahmins. With regard to the Vedics in general, and the brahmins in particular the difficulty gets compounded as the Vedics generally carry the air of apartness

from the rest, which they are aware of themselves and let others know directly in many nuanced ways that others are not them (Vedics) as well. Beyond that the brahmins are pretty cagy about themselves to hide ordinary things about them in order to maintain their presumption of self-importance in dealing with others. So, every one of the facts about them is many sided and truth becomes a muffled fluff. The cultivated deception about things Indian, which some foreign observers consider as inexplicable, directly relates to the Vedic mind's efforts to hide or explain away the ever-mounting contradictions in its dogmatic pursuit of its dehumanising goals. With that caveat, this exploration considers Vedics, including Brahmins, as just ordinary humans with ordinary human tendencies as anyone else. But, beyond the commonness of ordinary skin, bone and entrails, there are cultivated habits on Vedic brahmins' part that have profoundly affected everyone else. Unraveling of this aspect of Indian culture in this writing could not be seen in we—they oppositional typology. This enquiry's spelling out the Vedic intent, method and consummation of their intent illustratively in historical context would establish the ordinariness of the Vedic brahmins as well as their megalomaniacal paranoia. Observations of severe expressions in the streets among average persons across the country regarding the Vedic brahmins' minds would fill volumes. What common people think about the Vedic brahmins heavily matters to reconstruct a people-centered cultural narrative. The admission that common people never ever mattered to the Vedic brahmins cannot be made without a sense of outrage about it. So there is a heavy infusion of outrage in this writing. That sense of outrage is characterised by appropriate adjectives, adverbs, metaphors and feelings, some fittingly renamed Vedic rubrics, in order to bring out the facts suppressed, known, unknown and ill-known to stand in limelight in their fullness and truth. To question and negate the prerogative of the power of naming things in Vedic mystification is germane to this enquiry that aims to assert the standard of reason amidst multiple perspectives of our culture. This commonsensical critical scholarship, however, does attempt to maintain a discipline in expressing indignation as necessary for bringing out the nature of the Vedic mind and to remain authentic.

Catharsis and Reconstruction of Human-Centred Cultural History

Many would fear the danger of undermining the accepted assumptions and ways of Indian culture that might ensue by radical analyses. Generally, cultural catharsis is inevitable by forces of objective conditions—the contradictions in a culture. Yet, what was built up very mindfully, painfully to endless generations, and inexorably to serve Vedic pleasures cannot be seen to disintegrate on its own by the natural course of events. Peoples' lives and their culture are involved, and it cannot be an ordinary matter for anyone's caprice. Fully aware of the consequences, what was mindfully built up can be mindfully taken apart and rebuilt with the awareness and resolve of the grassroots, who alone had borne the brunt before and will bear greater brunt of a mindless disorientation of their culture if it were to happen that way. Catharsis in our scheme would not be creating a cultural vacuum but would amount to shoring it up with its own native spirit and sinews for a reconstructed humanising future. It will not be a new beginning for the culture but an energised momentum with the innate strengths, clarified values and modern talents combine. The Vedic mind, however, is fully aware of losing its considerable interests of power and privileges. It has accumulated enormous resources to survive well in the event of an all-inclusive humanisation that would function on its own without the need for a Vedic lynchpin. Vedic mind would however make light of the commonsensical analysis of what they do and not finding any ordinary human-centred wisdom in their narratives (scriptures). Unsnarling of the Indian cultural history enmeshed in the schemes of such narratives would need further extensive critical research, not to satisfy the fantasies of the Vedics but to reinforce what is self-evident. It is hoped that this writing would help to draw the basic lines for that to happen. Side by side, the freeing of all minds from the Vedic grip would help unleash the potential of creative energies of people as have never been known since such efflorescence in the ancient Tamil culture and the Indus civilization. The ongoing reference to Tamil language or Tamil culture in this writing is not an expression of linguistic cultural pride but that no other single perspective has played a constant critique to the Vedic mind from the beginning to this day. Most writers, particularly foreigners, are barely able to understand the crisis of Indian culture in values because they wholly lack knowledge of Tamil literature and Tamil culture. The sources of Tamil

history and culture they rely on are the narrow, prejudiced and erased renderings of Tamils by even the best of Indian scholars who are just rooted in Vedic thinking.

Vedic Mind and Tamil Mind

The common sense exploration beginning with of the Vedic mind and its linear construction of the Indian cultural development led effortlessly to identify Tamil mind as the single, continuous, and conscious force paralleling what the Vedic mind had succeeded in presenting itself as the overweening and sweeping conscious force of the cultural contours of India. The Tamil mind had been such a force has not emerged signally in other critiques of Indian culture. It was primarily due to the fact that the Vedic mind in astutely knowing its enemy had done a masterful job of erasing, destroying and denigrating Tamil language, Tamil literature and Tamil culture. In view of this fact and the emergence of a singular linear narrative of the Vedic culture, great many writers failed to or prevented from developing a multi-polar view of the Indian culture. Their lack of knowledge of Tamil language and culture compounds the problem of their partial and prejudiced writings on India culture. This writing would attempt to establish that among the multi-polar view of Indian culture the Vedic mind and the Tamil mind have been the two have been the lifelines that had moulded the fundamentals of Indian culture. The Vedic mind has been the dominant and the Tamil consciousness, though flailing, was a critical antecedent to and remained apart a counterpoint to the Vedic mind since the latter began casting its shadow. This critique would make known that the Tamil mind or consciousness is central to an understanding of the crisis of Indian culture. The Vedic perfidy in its successful prevailing could not be historically and forcefully established otherwise. So would any attempt to conceive of the resolution of the cultural crisis remain chimerical without the recognition of the parallel consciousness of the Tamil mind. It would become clear that the conscious antithetical relationship of the Tamil mind with the Vedic mind was not in competition with it, as its role had no political goal-orientation as the Vedic mind was grooved to. Besides, the Tamil mind would stand out primarily in all-inclusive cultural terms. In its capacity for culturally integrating role it would help to unravel not only the fait accompli assumption about *Aryavartha* but also in providing the ingredients and spirit of the humanising as though drawn from the very bowels of Indian culture for the proposed cultural renaissance as well. All these will be demonstrated in the first and second chapters. A minimum familiarity with Tamil history, Tamil literature and culture is all that was necessary to derive comparative critical insights on the historic conflict of the Vedic and Tamil minds. More extensive studies would help as further testing of the two grains of the pot of cooked rice.

Thomesian Christianity, Native Faith of Indian Culture

In bringing out a composite picture of the Tamil mind, this writing would restore the independent standing of the Tamil mind from the beginning of Indian culture to this day. It was never incidental to the Vedic mind. It was a clear running stream, as it were, an original source of native nutrients from which the Vedic mind freely dipped for its ill-intended purpose than it did from any other waters. The purpose has been to modulate its un-social engineering and to sharpen its *Aryavartha* focus. The Vedic concealment had laid a very effective lid on this vital source. Christian faith nurtured in Tamizagam (historically known as the heartland of Tamils inclusive of the Pandians, Cheras, and Cholas) by St. Thomas (*Thomai Appan*) had been a fundamental part of the ingredients of the Tamil stream. New scholarship in ancient Tamil literature has broken open the Vedic concealment. The critical role of the Thomesian Christianity in Tamil culture and the Bakthi Movement itself would be assertively made known as it has not been done before. The perfunctory references in the Vedic-biased accounts as though it is of some passing, incidental and alien visitation are anti-historical subversions. The historicism of the organically grown native Christian faith is made to stand without mystification from anyone. For the reason of Vedics' and other scholars' obscuring the historicity of St.Thomas, a brief separate section is devoted to the Thomesian Christian faith in this survey.

Compelling Need for Cultural Renaissance

Yes, this critique would clearly argue for retelling our cultural history in the light of new and broader evidences of myriad intellectual and cultural streams of the land that have been ignored, disdained, suppressed, and dissipated in its so-called cultural homogenisation by the Vedic mind to suit its macabre intentions. The reconstruction of the cultural history would need critical scholarship to unsnarl Indian culture from the Vedic encrustation. It will be referred to as bluffs, not lightly. Bold and assertive scholarship is urgently needed with bias towards reinstating the human-centred rational spirit of our ancient cultures. These have been willfully stomped under the elephantine Vedic foot. The insights of this writing would, hopefully, make a compelling need for the renaissance of Indian culture as it had never known before. Helping to imbibe again the human-centred rational temper so vibrant to its pre-Vedic ancient roots is a larger goal of this writing.

There have been much academic and polemical writings that have fitfully paved the way for a more concerted and assertive effort requiring a team of scholars to work on this project. The suggestion of a new assertive scholarship would end up merely as a dream if not accompanied by efforts by vernacular thinkers and writers to enkindle the renaissance spirit by serious groundwork of the roots of ancient cultures everywhere. A broad based cultural reawakening is imperative. Fully aware of the oncoming Vedic crisis, the Vedic mind is engaged in ‘reactionary revisionism’ to shore up its defenses, in particular, that Aryans were not only native to the soil but originated everything Indian. That is a whole lot of browbeating bluff. The nativeness of any group of people is a false issue, as demonstrated by this critique. But Vedic mind remains steadfast to sustain its falsehood and has immense resources to do so. This writing, however, would demonstrate that mere rational and commonsensical analysis of Vedic assumptions and their code words would help prick the immensity of Vedic falsehood. Even at this late hour of their succeeding in their falsehood of achieving a virtual *Aryavartha*—their very crowning achievement, to think that the restoration of the integrity of Indian culture and history with truths and facts is a lost cause is to make the Vedic mind exult in having reduced us all to being dehumanized tragic characters that most have been. With the Vedics’ falsehood bluntly ridiculed, bantered and exposed, this critique persistently argues for efforts to bring about an all-inclusive cultural renaissance.

The revelation of the untenable facts of the Vedic mind and the re-emergence of what were repeatedly erased and submerged by the Vedic mind would simply not have been possible merely by the efforts of conventional scholarship. Such efforts merely remain primarily academic exercises or studies for sake of studies and not intended for social action. The transformation of Indian culture emerging now in this study with an all-inclusive focus is set on its natural and native foundation to occur. The focus of humanization, hopefully, would throw open many lines of critical scholarship and efforts of grassroots’ social action to activate and coalesce.

Reference for Frequently used Terms and Expressions

A footnote to begin with: Tamil language as the most ancient language of Indian culture had been the main stem of Sanskrit and Vedic thought. This may shock many. It is just the Vedic programmed ignorance of facts on their part. Only reading through this critique may help them. In any event, several Tamil words as the root words of Vedic thought and others have been deliberately used to connote the originals and the derivatives and to enable the readers with the acute meaning of the characterization of the phenomena referred.

Use of the terms ‘people’ and ‘grassroots’ in the writing are indicative of no mass movement. A widening wedge of ‘critical mass’ awareness across the conventional divisions of our society is certainly

an anticipated consequence. For an unconventional cultural movement to emerge, it does envisage bypassing conventional assumptions of culture, communities, power politics, spellbinding public speakers, iconic great leaders, and conventional academic establishments.

Varnashrama Dharma: Literally means a doctrine of skin colour/s. Also it would appear as *karmaic-dharma* for brevity. It is the ordained law/dogma of Vedic life. It is this notion of *dharma* (the Law among many of its variations) that is more prosaically and frequently referred to as Vedic values. Vedic terms are heavily nuanced to mean many things. The uncritical acceptance of the dogma of *karmaic-dharma* by the average educated persons is nuanced as ‘accept/ing the given’ in this critique to drive home the point of *karmaic-dharma*.

Vedic: An adjective of things pertaining to Vedas, which are claimed as the scriptures of the Vedic-minded. Veda is derived from Tamil word Vedam, meaning teaching.

Varnam: (a Tamil term sanskritised as varna, meaning skin colour, originally differentiating the fair skin Aryan migrants and the dark skin natives of the subcontinent, came to apply to different functional unsocial classes of the Vedic engineering.

Karmam: Originally a Tamil word to refer to simple action has been made to mean karma as pre-determined action or duty by the Vedic mind.

Darmam : Originally of Tamil origin meaning alms giving to the needy has been made to mean as the Vedic universal Law, Code, Justice, among other indeterminate meanings ordering the engineered unsocial system of our culture.

Rig Veda: Claimed as the ancient of four Vedas (Rig, Yajur, Sama and Atharva) and the term Rig is claimed to mean ‘praise’.

Aryan, Vedic Aryan, Vedic mind, and Vedics: These terms and phrases are intimately related. Neither the term Aryan nor the phrase Vedic Aryan refers to racial monolithic collectives. Contextually, the changes in composition and meaning of collectives would become evident. The race implication in them would also vary. In general, the phrase Vedic Aryan and the Vedics at times will be used interchangeably in this writing.

Aryan: A fair-skin consciousness of race apartness and in feeling superior about. Although the apartness in fair-skin differentiation has been a fading one in the mongrelization process over several thousand years, the consciousness of the apartness of a noble race to be dominant still rules the mind of many among the Vedics.

Vedics: In general it is inclusive of all Indians who, willy-nilly, accept to live by Vedic values of life. The dominant group of them are the Brahmins.

Vedic mind: In general it would mean the priestly mind and is interchanged with brahminical mind. Not all brahmins are priests. Vedic mind as the mind of the Vedic collective is a potent abstraction of the brain trust of the collective.

Vedic-mind-in-diffusion: Most critically, the understanding of Vedic mind as a collective entity has to be seen as the discreet manifestation of its working as “Vedic mind-in-diffusion”, that is, grooved in the oneness of purpose in every Vedic mind in dispersal in every nook and corner.

Definition of a collective mind as implied in Vedic and Tamil minds can be seen having common features. In general, a collective mind constitutes consensual assumptions of thinkers, writers and mythmakers that pervasively and warmly resonate with the consciousness of one another among the members of the group in terms of ethnic, cultural, linguistic, or spiritual identity that inspired a certain expected behaviour, individually and collectively, to engage in inspired common purpose. In that, the Vedic mind has had a well-defined and focused intent as its purpose. Further, the Vedic mind has to be seen in its dispersal, the active element of which functioning independently in every individual as well as collectively in the conscious awareness of being geared to the Aryan race-defined intent.

Dehumanisation: It is a worldwide coinage of liberal/radical thinking of oppressive social conditions. It would mean the denial of one's humanity, so willed under duress or appearing to be self-willed. It is a thoroughly mind-bending or mind-erasing vile kind.

(All the above would receive greater explanation in their contexts. Many new ones would be self-explanatory.)

Note on Author's Scholarship: Experience in learning began at Madras Christian College and continued through teaching at Sacred Heart College, Tiruppattur in India; university volunteer teaching (3 years) at a Christian university in Java, Indonesia; Graduate studies at Yale University, New School for Social Research and culminating in doctoral research at the Union Institute, Cincinnati. Immersed in youth and world affairs at the United Nations as an NGO; initiated concerns about the life of Indians living abroad (organised the India Abroad Foundation); and taught at Friends World College, an avant-garde undergraduate experiential learning institution. As learning is primarily a life-long experience, the unconventional life-experience in learning is still continuing.

Indian culture in crisis

Keen observers of Indian culture would see it in serious crisis. The crisis is a clash of four cross currents of values. The first marks the swell of the age-old *Vanashrama Dharma* values of the Vedic mind. The second is the distinct ancient Indian ethoses that no one has made any attempt to juxtapose with the dharmaic values, which are diametrically opposed to one another. The third is the flow of formal values celebrated as the fundamental values/rights enshrined in the Constitution of the Republic of India. The fourth is the inchoate torrent of the so-called modern values. We remain largely unaware of the critical nature of this clash even as the bottom of the cultural streams, the grassroots, have been stirred up to a degree never known before. Most of us, not just the labeled downtrodden, could always be counted to remain subdued and un-stirring sediments of the currents above. So has it been that way for eons of time, and why would it be any different now? The ever-subdued cultural scene and the top-dog management of life have been fundamentally interlinked and remain unidentified and unresolved. The elite of our social structure have always been rather subserviently conceded to know what to do as the culture coursed on. Open discussion of our cultural flaws has been an implicitly maintained taboo. As everyone has been self-governing by the compelling ethos of ‘acceptance of the given by the Vedic mind’, other considerations of equality, inequality, compassion, oppression, domination, or, yes, justice have been mostly neutralised from appearing even in informed cultural discourse. The smugness of these assumptions sees the current clashing of the value-laden streams as another emerging confluence of the eternal Indian life flowing in the same familiar stillness of everything held in its ordained place. It has been very soothing to our cultured (indoctrinated) mystical disposition. All said, an overarching assumption has been: Some ‘adjustments’ can, of course, always be made and adjusted when found necessary in our wisdom. Who decides what is necessary, what great mind/s would provide the wisdom, and to what purpose have remained the mystifying conundrums of our culture.

False assumptions about India becoming modern and great: In any event, we sail along singing the siren song of our becoming modern, or of catching up with the West, or, even, of catching up with China. Bluntly, nothing of this sort will ever happen. Our culture, as it is claimed to be the Vedic culture, had succeeded in erasing the very nature of our being human. Its preoccupation was always the fortune of the Aryan race and, hence, thoroughly missed in being ordinary human. It must be noted that the Vedic mind that had shaped and formed the Vedic culture, eventually submerging of the whole Indian culture, was not even marginally human-centred to be of any significance to anyone. The supposedly learned tradition of Vedic culture never had a simple definition of what it was to be just human. Ordinary common people as such never ever mattered to the Vedic concern except as objects of oppression and exploitation.

Self-centredness of the Vedic Aryans

By their own chosen alienness, the clannish minority of Vedic Aryans (distinctly brahmins among them) ever remained apart from the vast majority of people. Therefore, since people as such did not matter in the Vedic narratives and the narratives were centred in the Vedics themselves, the narratives at best, by general historical accounting, are to be considered as non-historical, even anti-historical. As the Vedics were masters of their own narrative for their own sake, there was no compelling reason on their part to pay attention to common people’s life, the marginality of which was taken for granted as permanent appendage in subordination to the Vedics. In that light, the Aryan-racism of the Indian type had been non-human and anti-human. In their contempt for common men and women, the Vedic Aryans will emerge singularly their own without peers among racist practitioners that the world has known.□

Ordinariness of Being Human, the Missing Link of Indian Culture

Given the pervasive contempt for the common people that one finds in India, it should be incongruous that one could conceive the idea of a surging modern nation. It should be readily evident among us that it also invariably translates as mutual contempt for one another under breath. It is pretty outlandish that we could ever develop a genuine focus on common people for our development efforts. The pervasive presence of Vedic or brahminical interests, and the acceptance of their values by and large by everyone, precludes a common people centred India emerging. Yes, there was no concept or definition of an ordinary human being even as a theoretical possibility in the Vedic worldview that could be a reference point for assessing human relationship in our culture. In our culture's facile unmindfulness about anyone being human as an ingredient, we face the extraordinary phenomenon: most have been relegated to less than being human, the rest (the few) have been placed in the aura of being more than human, and none left in-between in just being human. The overall picture is the few seen as superior non-humans, and the rest wallowing placidly in a subordinate inhuman state. The "marginal" belonged to neither and were left outside to dry. Thus, our Vedic culture stands on its own unique demerits, one of which is lacking the basic ingredient of anyone being just an ordinary human. Clever voices may pipe up with some obscure Sanskrit aphorisms (slokas) to say, we have it too. Yet, the incongruity and hypocrisy aside, our bosoms brim with pride about the greatness of our culture. Most outsiders from other cultures equally acclaim and, invariably, shore us up in our sentiment. Interestingly, however, most observers of Indian culture frequently regard the absence of the phenomenon of ordinariness of being human primarily as a jarring attribute of mostly the marginals, now emerging as dalits. These observers miss the dreadful point that the phenomenon of 'the ordinariness of being human' is practically a missing attribute of every Indian. It is maintained that the fixing of that basic ingredient in everyone would help Indians emerge from the Vedic façade in order to gain the full potential of being human again. The transformation that is called for had never been imagined before. It would release the latent, but deliberately retarded, creative energies of most Indians that the Vedic narratives obscured them from ever having had. That is the anti-history nature of the Vedic narratives in their pretension of being the narratives of the ancient history of India. Clarification of this point in this exposition would be the key to unravel our cultural assumptions throughout.

On the other hand, leading cultures, including that of China, have managed to catch up with the importance of the ordinary human being as the basic ingredient of culture in their tumultuous course of development. In all probability, we need to catch up with this basic achievement of others in the first place. It is maintained that unless this ingredient is understood, owned and cherished as the missing glue of our multi-layered and fragmented Indian culture, all our talk of becoming modern or catching up with anyone would remain delusional. The utter absence of addressing this critical ingredient of just being human has been the proverbial Achilles heel, the crux of the crisis of Indian culture. On the face of it, this contention would appear as an overdramatic statement, flying in the face of the supreme achievements of the Vedic ingredients of the Indian culture. One feels surging optimism about a vibrant and democratic nation that is statistically experiencing great strides economically, industrially, technologically and intellectually.

Middle Class as the Promising Kingpin of Social Transformation

Our highly educated and competitive middle class is firmly saddled in the galloping economy reaching new heights never seen before. Our middle class is seen as a broad based ballast that many other so-called developing economies may not have. The self-assurance of most of us leaning on them

□ Neither race as such nor Aryan race as understood outside of India is of particular significance for this critique. The Aryan fair skin consciousness that was sustained and promoted by Vedas was a unique, rather bizarre, phenomenon that would unravel in the entire composition of this critique.

may not be misplaced after all! The statistical GDPs and investment projections announce that India has arrived as a welcome global market. We may even project an Indian spacecraft scouring the moon's surface along with a select handful of nations. We have done all these even as we are, even without being aware of what it is to be just human to one another in our daily relationships.

But to see the rising Indian middle class in entrepreneurial terms, as one may see middle classes in other developing and developed countries, would misrepresent the Indian case. No doubt the waves of free enterprise notions and consumerism affecting globally are boosting the rising Indian middle class as elsewhere. The rise of middle class seen in the middle of the allure of globalization of worldwide corporate culture is no ordinary matter. Granted, the perks of industrialisation, urbanisation, economic growth, education, greater spread of financial means, consumerism and the growth of the middle class itself have made visible inroads into the frozen ways and expectations of life in India. But the fundamental crisis of Indian culture as crisis in values remains unrelieved and would remain so.

The growth of Indian middle class involving the educated young appears to be the most promising of all the socially stimulating perks. Nevertheless, the permanent fixtures of the Vedic mind and 'the acceptance of the given' relative dehumanization of everyone continue as the unalterable constrictions. The ever wakeful Vedic mind for leverages of power is fully holding the strings of globalization, the most prominent value of modernism. The Indian middle class has little in them to transform the culture in the crisis of that nature. First, in their euphoria, they wouldn't even know that we are in serious crisis or the nature of it. Second, the educated middle class along with all other so-called Indian intellectuals of all types are soaked in the 'accept the given' Vedic values. Third, great many of them that ride in the middle class saddle are mostly from the dominant Vedic classes. They would unquestioningly admire the current (modern) culture they are immersed in precisely because of its unchanging ancient ways that assure their relative social holding of a share in powers and privileges of oppressing and exploiting others that stay in the lower rungs of social order relative to them. Further, the acceptance of their own being less than human becomes relatively tolerable thereby. So, they would readily sing along the archaic notions of the wisdom of forefathers that have sustained the most lasting quality to their culture in the annals of history. Little does the new entrepreneurial middle class aware of the facts that their acclaimed forefathers were of the Vedic brahminical mind, the lynchpin of the Vedic universe that they really are not part of, and that they are unwittingly embroiled in abetting the longest sustaining oppressive culture that the world as known as well. Preposterously and unashamedly they are able to join the Vedic mind's diversionary tactics that they are the new powerhouse to make India a modern and progressive nation even as it remains encasted in the very entrapments that had held their culture down to last the longest. With the little textbook knowledge of their culture written by writers of Vedic prejudices, the current middle class of young men and women abysmally lack inquiring perspectives on life. They don't really care to miss the mess of our culture that is glaringly self-evident. The so-called modern education subtly and directly highlights the ancient wisdom of the *karmaic-dharma* values of our forefathers to be remembered and preserved as the very sheet anchor to keep our culture afloat. Tethered that way, the cultural reality stuck in that fashion could never move forward escapes being obvious to most. In this pathetic scene that the middle class finds itself in with its gross cheeriness, it would be ridiculous to expect any critical perspectives in them: that the Vedic mind is central to the cultural maladies (contradictions) of the past and would assuredly continue that way, and that the middle class is simply a pliant detail in the programmed progression of the Vedic universe.

Further, three far more missing perspectives in the enthusiasm for the promising middle class can be spelled out. One, the longest lasting Vedic/Indian culture, as will be shown, is an un-historical and anti-historical development that presumed the abject submission of all minds to the given Vedic values. Two, the absence of even a scintilla of understanding of everyone being ordinarily human had been the one of the foundation stones and a bane of our culture. Three, for the transformation of an all-inclusive culture, the Vedic values and the instrumentality of the Vedic mind are to be shown the way out of

commission in the environ of grassroots ‘ordinary human participation. Showing the way out intently, persistently and consciously as an all-inclusive effort would develop as we progress in this enquiry

The perversion of Indian culture with magic slides like the middle class has largely escaped the lumbering descriptive academic studies of Indian culture. Notwithstanding that the worldwide scholarship on India has also uncritically and deferentially towed the lines of Vedic cover-ups, we are still able to see in the conventional studies as to what are self-evident facts and fluff, the deliberately smudged, the whole histories erased and the rest distorted to maintain the Vedic linear view of things. This linear view is generally the celebrated understanding of Indian culture that is presented as a wonderful continuum and impressively showered with accolades by conventional scholarship. But the domineering, oppressive and exploitative nature of the Vedic mind and the cost and consequences of its evil nature do not fit the bill of success stories of conventional presumptions of historical accounting. They do not dare appear in the linearity of the longest lasting culture of India. The Vedic mind’s extraordinarily deceptive props of legends and mystification are too important as a matter of great literary merit, particularly for Western scholarship, to miss. But, our common sense identification of the self-evident in the Vedic props duly covered by conventional studies would simply emerge as the necessary critical insights that matter to restore the integrity of our culture. There is nothing surprising about the fact that most of us in India and in the worldwide dispersal are unmindful of our culture having been condemned to remain a captive of the Vedic mind. Most of us, the moderns, never learned to look within and around us with a human-centred curiosity. Only our very ancient forefathers had done that simple, rational and commonsensical thing. As will become clear in this critique, given the anti-rational and unethical nature of the Vedic/brahminical mind in its ever wanting to maintain its racist dominance on everyone, it is a chimerical apparition to obscure the Vedic mind’s determination to remain in control of the modern, liberal and technologically advanced nation♦. It is the studied contention of this writing, as will be demonstrated, that Indian culture could become uniquely modern and exemplary in its widespread advancement never on Vedic terms□ but only on the foundation of all-inclusive humane terms drawn from within us and from our own cultural roots.

The most damnable aspect of the long lasting cultural crisis of India had been that the Vedic mind had willfully and cruelly negated the nature of being human on the part of non-Vedics. Wherever the natives happened to be, they were shorn of their names and cultural identities and dehumanized to the Vedics’ chosen common racial epithet to be known as the Dravidians. Further, the dehumanization of the natives came at an incalculable cost not only to the natives but also to the development of Indian culture. Dehumanization of the natives necessarily negated their rational and creative potential of being just ordinary human. The culturally advanced humane natives had had that potential in great measure compared to the deceptively clad fair-skin interlopers that imposed on them by sinister ways of exploitation. Destruction of the natives’ potential to remain creative and inventive was a calculated pattern of the Vedic Aryan minority to become ever dominant over every cultural group that was brought under its subservience. Creativity and inventions on anyone’s part, particularly on the part of subjected natives was willfully sacrificed in the pursuit of Vedic Aryan dominance. Every achievement of the Vedic Aryans (read brahmins) was made at the damnable cost to everyone else and absolutely costing nothing to them, not even twitching of conscience. In any event, it will be shown that creativity and scientific inventiveness were un-Vedic characteristics, as the Vedic mind’s primary preoccupation

* The general mode of this critique is not to cite anyone’s authority or permission for its common sense examination and the inferences drawn. The following is a random, rather imbecile, statement picked up from many such expressions to illustrate the ingrained mood and conviction of any of the Vedic mind-in-diffusal: “One may call it modern, liberal, economic and technologically advanced nation, but what fundamentally matters to us is the everlasting Vedic culture in which we would continue to be supreme”. That is the nature of arrogance plaguing our cultural crisis that starkly spits in our face. The pathetic unconscionability of the smug Vedic minds stand up unashamed.

□ Vedic mind and scientific minds, pp. 138-152

with cultural and, eventually, political domination and exploitation of others' achievements foreclosed the risks of curiosity and inventiveness on Vedics' part*.

Yet, by playing on the theme of India becoming a great modern nation under its presumed able and wise purveyance, the Vedic mind is now using its immeasurable means from wide array of resources to successfully divert attention from the fact of having virtually achieved its long political design of *Aryavartha*, the land of Aryans. The cost to life, truth, creative potential of hundreds of generations, and the integrity of Indian culture remains to be tolled in cascading ringing. Despite the Vedics' usual mystifying and secretive ways, their imperious ways were consistent and had clear patterns that have been self-evident to ordinary observation of everyone. Some patterns of Aryan racist obsession spearheaded by the *Aryavartha* vision were not mysterious but plain insolent. The politically focused pattern of extending the Vedic cultural hegemony in the name of Aryanization and Sanskretization was in itself a marvel of engineering in cultural subjugation of the entire subcontinent. All the same, the Vedics would maneuver to claim credit for all modern development efforts under their leadership and obscure their arrogant smugness in despoiling the integrity of what could have been a humane culture. The Vedic mind is ready to extrapolate their well-honed and refined skills of deception and mind-control to impudently grasp the reigns of power everywhere and at all levels to remain dominant in the current and future life of the Indian people. To accept that deplorably portending state of affairs as an unalterable fait accompli is to accept and live as tragic morons. It is a cruel bluff of the Vedic mind as it had habitually embezzled all ancient native cultures of the subcontinent and asserted the Vedics' proprietorship in every case.

We are a Culture of Mask Wearers

The illusion of the modern achievements of India merely masks the truth of the crisis. These uncomfortable but profound truths of the delusion are not just our culture's grand metaphysical abstractions, but the details of inhumanity, irrationality, incivility, unaccountability, un-neighborliness, and the contemptuous disdain for one another that are self-evident in our daily life here and now. Meanwhile, a minority of Vedic Aryans is contemptuously lording over the rest by purveying a culture of highly fragmented and cantankerous people. For all the claims of one long unified Vedic culture, Indians are not a unified integrated people. They are not meant to be as programmed by the Vedic mind. There are no national values or ideals that we could participate in honestly and freely. Accustomed to living in subordination under duress, most wear common masks of cheery colours with appropriate false pride about ancientness of their culture. The mask has done the purpose of hiding us as to what we truly are as individuals and as *varna* groups. It has borne the elaborate engravings of centuries after centuries of rituals, sacred fires and sacrifices, sounds of Vedic chants, depiction of gods, goddesses and their symbiotic intercourse – with one another, with nature and humans – fantasies, non-ethics in the pretense of ethics, heterodox beliefs and no belief, wholly non-contextual metaphysical ruminations, and somehow inexplicably flashing an abiding spiritualism of it all—these have been thrown in the mask in outright abandon. Masks generally do not represent reality but meant to hide or caricature reality. The Indian masks are meant to hide. Mask art form is known in many cultures. Mask wearers are accompanied by music, dance that may or may not claim to invoke ancient spirits of cultures or memories of the past. These are displayed on ceremonial occasions, and the worn masks are generally cast away to sit on mantels or hang from walls. The Indian masks that share these universal features of mask art form are not our concern. The one we wear permanently without becoming conscious of it is one we cannot put away on a mantel or hang on the wall. It had been crafted with a single-minded purpose and imbedded in every one of us as our permanent cultural and personal equipage. We are warped in that unremovable equipment of our consciousness that defines us as to who we are as individuals-in-designated-human-clusters, and, truly, we wouldn't know how to live outside of that

* See footnote above.

mask. In addition, our mask has the mind of the mask-maker branded on it. It is the Vedic Aryan mind. Because of that branding, the haphazard-all-of-us of the Indian cultural countenance have been mindless participants in the Vedic Aryan mind's goal of creating *Aryavartha*, the land of Aryans. That is an indelible thing to have happened as part of our cultural development from ancient days to the present. As mask wearers, it is difficult to imagine to remove the mask and to think plainly, let alone to get out of the predicament. So, we casually join everyone else echoing the sinister disarming innocence by saying: 'This is the way we have been, this is the way we are, and this is the way we will be'. This has been the charmingly drawn motto of the mask to show how wonderfully sincere and open we are. The Vedic mind's prescription for divide and rule combined with its art of mystifying everything is working well. Nevertheless, the objective reality of what is out there in front of the mask and the subjective reality of what really is behind it, and how others perceive us through these appearances have remained skewed. As the mask had meant to conceal and not reveal, we have been most consummate and successful in wearing it with no apologies to anyone, again, as was intended by the mask-maker.

Idealised Tragic nature of the Masked Life

Actually, our mask is not a dull affair. It has been projecting major themes of our Vedic culture, particularly embossing the whole works of what are presumed to be the artistic forms of higher culture of the powerful and the privileged. All the same, outsiders have found our mask intriguing. We have always managed to remain tantalisingly charming in our bold assertion of our outrageous ways, contradictions and self-deceptions of being seriously philosophic. That is the charm of it. We feel spiritually comfortable in flaunting our mindless mysticism splashed on our masks in bold colours of the real and the unreal as equally interchangeable illusions. If the sheer inhumanity of it all ever intrigued us as grotesque, we draw immense composure in the mystical harmony of life drawn by our sages beyond reproach that shroud the mask. It is our cultural given beyond questioning by anyone. The lead characters and performers of the law of *dharma* in our great Epics, even in appearing in strange looking *wayang** forms having stilts to stand on and to instill the eternal values of *dharma* in us. It is all so theatrical cultural and so cultural. The immense contradictions of our culture provide even foreigners who are intrigued by the riddles but eventually become amazed in wonderment. In our presumption of the dharma-ordained conformity of life, we have stood resilient yet steadfast, almost unmoved, during all historical upheavals and cultural threats. A studied composure of a great many of us is that the long-lasting stability of our masked culture was worth it, all told. Why fret, then, about the mask that negates reality while leaving us secure in our unreality!

So, still wearing the mask, we boldly trot ahead with the zeal for modernizing our culture, people and country. We remain blinded by the distortions of the mask we wear and are pretty unmindful of the unleashing chaotic forces that the torrent of modernism and its ill-defined values will eventually tear the mask away from our faces. But a critical awareness of the problems of our culture is never an honestly shared streak of our personality. The self-chosen few, in both the traditional and the open liberal democratic process, have always determined to keep the lid on the status quo of our culture by leaving it unexamined. The rest of us have been constrained to abide by the mask. We would not know what it is to be ourselves bereft of the mask: just being plain ordinary humans, naked and alike would be abominable to our sensibilities. As the demurral about the impossibility and inadmissibility of any change in our cultural values goes on, most feel that we have no option to being stuck with our Vedic mask and remain ever the tragic creatures we have been. Some who are aware of the situation would not want others to know, as it would undercut the unearned powers and privileges that the culture had nurtured for them. These are intellectual imbeciles very much in the Vedic camp. Some others would not know what to say, to whom, and to what purpose of it all. Some others live out their lives like

* The classical Javanese puppet theatre of the stilted puppets casting shadows of the characters of the narratives of epic characters interestingly from Mahabharatha and Ramayana, ironically to exemplify ethical values to serve the modernizing Javanese-Hindu-Islamic cultural amalgam of Indonesia.

zombies in the trails cut out for them. The tragic nature of life being the only one that most have known, life seems to be bearable in assuming that the unintelligent, irrational and unethical condition of life is the universal condition of everyone else. Hence, everyone feels doomed to accept the given condition as one's fate. There are demurals and snide remarks about one's condition to just let out but only under breath. This stranglehold of the Vedic mind on Indian culture even in this day and age is firm and will continue unless it is exposed without reservation for hundreds of alternatives to mushroom and revive the dignity of an all-inclusive life of all.

The Vedic mind, however, would not sit around to see their undoing. As always, it knows its strengths and others' weaknesses. It has been inured to pity, sympathy, compassion, or any other human sensibility for the conditions it had created and still maintains. It certainly had known the countless number of ordinary individuals as well as individuals of great stature that have offered alternatives to the Vedic mind; they had come and gone, and it had withered them all. All of them had helped it to refine its method of Vedic dominance in the culture. All the same, the complacent unawareness of the tragic nature of our crisis on the part of everyone including the Vedic mind is such that the hitherto known Vedic moral (immoral) universe is about to unravel by the torrent of ill-defined chaotic values of modernism. Its impact would be profoundly confounding to everyone of the Indian identity, a zero-sum impact that will not be limited to the Vedics as their special portion to struggle with. Therefore, this enquiry is making a very ordinary suggestion that the hitherto Indian cultural course pegged to the Vedic mind's vision of *Aryavartha* can be arrested and exposed for what it is to clarify and withstand the modern torrent. It can be done carefully by peeling away layer by layer the Vedic mind's obsession with its irrational and oppressively pernicious notion of *Aryavartha* domination. People who have been saying or singing *Aryavartha* casually have been totally unaware of what the term has meant to the mangled and stunted development of the Indian culture and what it would mean to our future. This critical understanding of the crisis of our culture would simply not be possible by massive conventional scholarship. Through the necessary and feasible commonsensical analysis, this critical composition will add to the growing awareness of the cultural crisis by sharply highlighting the Vedic mind, Vedic values, and Vedic *Aryavartha* political objective as the crux of our cultural crisis. They have had their days.

Cultural Dependence on Mahatmas and the Constitutional Promissory Note

Indian reality is of abounding contradictions in our culturally entombed existence. There is a cruel irony in our galloping self-confidence as a modern nation without a sense of neighbourliness or a sense of community of sharing humane values and promising life together as a nation. We have plunged headlong into the swirling modernity with the mask of blurring vision clung to us. Our dirt road remains the same bumpy one, and our smugness continues to be our cultural saddle on which sit our religious, cultural and political leaders. Our great saints of different roads give us comfort in our multiple ways of 'accepting the given'. We exude great satisfaction in saying that our ancientness is eternal and that, if Buddha were to return today, he would recognise his people. It is a stupid but a charming sentiment engraved in our heritage of deifying and holding on to ancient ways. The Vedic mind that once despoiled Buddhism and nearly erased it from the land of its birth, now does not hesitate to invoke Buddha's name for the convenience of making everyone 'accept the given condition' of life. As mindless mask wearers, we have been made to venerate ancientness for its own sake, rendered in blunt expression as 'for the Vedics 'sake''. The overwhelming majority of our people still straddles along in the dirt, as it always has done, exploited and shutout unheard. Therefore, in spite of the dazzling statistical reports of progress, we are bound to falter in the distortions all our own creation. Some do grope for cultural relief, betraying a pathetic cultural dependence on sages and mahatmas to come to our rescue. These types are very much the beguiling features of the mask we have always worn. Plainly speaking, these gurus, spiritual souls, or mahatmas are still fixated in the Vedic tradition and prove effective in making the ordinary people keep their masks on and stay within its charm. Now our

leaders, virtually in ancient saintly attire, stylize themselves as political and social gurus, act out as crowd-pleasing reformers but essentially preserve the *Aryavartha* determined Vedic culture go on undisturbed. Some of them may be sincere, some genuine dupes lacking critical thinking, and others are plain hypocrites knowingly playing the Vedic game. They absolutely have no desire or capacity to help us take a real look at our existential conditions and be shocked. They will never help us break open our entombed life and let it all out. The pondered gradualness of their solutions, the limits of their own capacity or prejudice, would merely perpetuate the conditions, as they have done. Interestingly, that very group would warmly assure that our constitutionally assured values would mitigate the gravity of the crisis. The Vedic mind, of course, savours all these mahatmas as their own, and stoically holds the reigns of democratic polity. It knows that its vision of *Aryavartha*, notwithstanding the potential treason of its political goal, would never be out of place in the liberal democratic polity it had certainly helped to inaugurate. Let us beware that our ancient wisdom, the wisdom of our forefathers, the wisdom of *sastras*, the wisdom of our saints and mahatmas, our heritage etc. are code words of the current crass Vedic minded politicians to perpetuate the oppressive Vedic culture unexamined. The creation of *Aryavartha*, as it has virtually come to mean, was meant to perpetuate the Vedic culture of Vedic Aryan minority race domination.

Grassroots' Campaign for Renunciation of Vedic Values

The creating of the virtual *Aryavartha* has been going hand in hand in gaining independence from the British. This has meant no liberation for the vast majority of Indians from the truly oppressive and dehumanising Vedic values of 'accept the given' that rules the roost. Instead, the Vedic brahminical ascendancy is in fact presiding over the length and breadth of life in all its details has occurred most naturally by the felicitation of liberalism, democracy and the Constitutional rights and liberties. That is not surprising. It has been obvious that the Vedic mind has garnered all leverages of power and resources in its hands, not to mention it highly refined capacities for deceptive mystification, to continue to do its Vedic will. No conventional statistical studies of this truth would be possible, as it would be caught dead in its tracks by threats of contravening the liberal Constitution of India. The apparition of brahmin-baiting would help to swish away all the historic deceit, slander of native cultures, mystification of dehumanization and the willfulness to stay the course by Vedic Aryan racist domination. Without blunt critical exposures, there would be no liberation from the racist grip, as the Vedic values were never people-centred and had no social purpose other than the Vedic purpose of dehumanization and exploitation. This is the absolutely self-evident and untenable truth. It does not call for studies but a self-aware grassroots' campaign with the public purpose of clearing away the bigoted, selfish and un-social Vedic values from the cultural turf of India. That poses no threat to anything other than Vedic interests. To concoct as though it would be a threat to Hinduism has been the Vedic mind's formidable bluff. It will become clearer that in the process every religious belief of India would emerge authentic to its followers in true faith.

We are at a critical juncture of purging our history and making it anew. Thanks to the objective conditions that are promoting the clash of values. Creating the awareness of the gravity of the cultural crisis on the part of great many thoughtful people across the nation must be made known to both the Vedic mind and the democratic liberals that have become gullible crowd. The Vedics had never been made to see in a concerted way the vulgarity of their plan and their age long success in dehumanizing others. They need to be bluntly made aware that in dehumanizing everyone else they have become much less in being human themselves.

Admittedly, in being dispersed in the nooks and corners of the entire country, the Vedics are not a monolithic group. There are several shades of them: most may be people of habituation and may remain pigheaded about their racial superiority; some may be conscious of their awful ways of cultural injustice

but remain quiet camp followers because of un earned benefits; some are the card-carrying vigilantes, quite comical in their calisthenics and actual violence in making their miserable existence known; others may be the stoic hardcore Vedic ideologues, supremely self-confident of their ways to last forever. The last group is the most dangerous one constituting the most pretentiously urbane and well-educated Vedics of high intellectual calibre. Most of them are top power wielders as politicians, high-ranking civil servants, bankers, industrialists, educators, publishers, journalists, those who the sinews of the legal establishment etc. Our modern urbane Vedics have unlimited financial resources to boot. Hence they remain supremely confident that the virtual *Aryavartha* they have achieved can be made to last. After all, the whole nation sings with gusto songs of *Aryavartha* as though there is general acceptance of the inevitability *Aryavartha*. The Vedics had earlier achieved similar feat of inducing general acceptance. The celebration of the glorious success in extending *Aryavartha* in the South is a case in point to recall. Its legend being what it is with only literary significance and not of historical verification, the actual success of the Vedics' prevailing over the South was worthy of memorializing the achievement in the Epic Ramayanam. Our common grassroots murmuring to the Vedic minds directly and incessantly as advocated in this writing everywhere would be an unknown phenomenon to everyone, particularly to the Vedics whose contempt for common people had been the longest lasting legend of disgrace in history. The pent up murmur of the greatest number is now joined by forces of objective conditions of greater education and effective means of personal and public communication networks at the disposal of those outraged by our cultural scandal. The other objective condition of worldwide watchfulness of others with critical awareness would be a great enabler of the grassroots' movement.

Surprisingly, the vigilantes among the Vedics in their writings and actions of revising history they had no capacity to record in the first place have let it be known that they are aware of the crisis of culture enough to be concerned about it. They are the only ones that are openly concerned about preserving the *varnashrama dharma*'s Vedic values and they have no shame in openly admitting it. The storm troopers' extravaganza frequently witnessed in many parts of the country is obliquely indicative of far more widespread awareness of the forebodings of the cultural crisis among the Vedic power wielders.

In the general environment of the *dharma* prescription of 'accept the given', the suave Vedic alchemists have successfully dared to stereotype India, Indians and their faiths purely from their own selfish Vedic values and narratives. They have been successful in obscuring a whole lot of facts and converting non-facts (bluffs) to truths. One hears of great Indian ethoses[□] (peace, truth, nonviolence, compassion, humanity of great spiritual inspiration etc.) in international forums, incongruous as they are in Vedic terms. Many national leaders, of course, do not dare mention the Vedic values as the firm foundation, if not the pride, of our culture. Evidently, they could not proudly pronounce the ethoses as the only foundation of modern India. The dehumanisation of our culture entombed in the *Aryavartha* cannot be allowed to be entertained any longer. To allow the Vedic values to remain glaringly self-evident and remain unshakably entombed is an abomination. Yes, repudiation of the Vedic values is imperative to restore humanity and decency to our culture.

Self-regulating clusters of Cultural Transformation

The current cultural crisis is symptomatic of the festering condition that had been allowed to go on for too long, and it has to be met head-on and sincerely by everyone. The Vedic culture masquerading as Hindu/Indian culture is a seething mound of Vedic crimes. It is about to crumble by its organic decomposition of unresolved contradictions and ambiguities. With this critical understanding of the

[□] For a critique of the nature of Indian ethoses, see pp. 177-184

crisis, small clusters of people, in a movement of grassroots' awareness of the cultural crisis, can draw attention to the cultural decomposition all over the land. This can and needs to be done without association with political parties or through usual conventional ways of waiting for great leaders to lead. That has been our conventional beaten track that always dead-ended. None of the social action movements so far, nor iconic leaders dared to address the Vedic culture itself as the fundamental problem of our culture as it has been, as is, and as it will be. Nor would there be a need for organised identity (name board) for our new effort. Maximum level of spontaneity, creativity and effectiveness as required by different local conditions cannot be allowed to be squelched by organised requirements or individuals seeking leadership roles. Autonomous functioning (*thaniththu iyangum* in Tamil or *suva bawa* in Sanskrit) would be the nature of local clusters. Social action by autonomous groups will be social action with a difference. All conventional categories of social change have been known and would fall short in uprooting the ingrained assumptions of 'that is the way we have been and that is the way we are', the very crux of our crisis. That sordid declaration of ownership of Indian culture by a racist minority makes everyone else complicit in the deceitful statement. This Vedic duplicity must be exposed. Thanks to the immediacy and speed of the modern means of communication, it is not farfetched to suggest that spontaneous networking of efforts would occur. With all modern means of communication and the social media at our fingertips, the grassroots' movement would be an unconventional and creative one. As a transformational movement, with no other political or social movement model to fashion after, it would place a palpable renaissance power in the hands of everyone. Yes, ordinary individuals in places as they are situated, using their awakened awareness of the cultural crisis and applying personal skills at their own initiative for the purpose of humanisation will make the critical difference.

This critique examines these implications threadbare primarily from the minimum available historical evidences. As essential to the humanizing efforts, this discourse advances stark truths about our culture by piecing together findings by a new breed of Indian linguistic scholars in Tamil. Similar findings from our other languages have not yet been or adequately collated. Mere conventional monograms to be published as academic requirements would not do. The critical findings have to be placed in the hands of the socially aware clusters to reinforce their spontaneous activities. In this critical atmosphere of clashes in values and the need for uprooting Vedic values, all the so-called intellectuals of conventional scholarship, immersed as they are in Vedic values, should be brought under the cloud of suspicion. They are in firm control of curriculum development and of the entire educational establishment from primary stage to all levels of higher education. Openly and subtly they continue historical distortions and promote the Vedic values by not making them issues of inquiry in the curriculum. For that reason, it has been pointed out earlier that the prospect of India's emerging soon as a modern nation of truth, humanity and integrity, let alone as a nation with scientific temper, would be a tendentious presumption. The vernacular scholars, in tandem with autonomous local clusters of critical cultural understanding, will bring into focus hitherto suppressed and ignored evidences of Vedic perfidy now continued under their modern intellectuals and power-wielders. The inevitable critical stirring would certainly inspire expanding grassroots' awareness further for strengthening the fundamental humanizing task. In helping to restore their humanity as much as others', the movement would invites the Hindutva groups, who are as much a part of the plenitude of Indian culture as others, to shed their oppressive maneuverings and become partners in the most historic humanising transformation of our culture. It would be a new beginning for an immense cultural renaissance for the first time.

The Vedic Mind and Its Ramifications

The current Indian culture is like an ancient, heavily loaded, large sailing vessel suddenly finding itself adrift rudderless in a new vast ocean. As a result, its course is convulsive and uncertain. It represents the crisis of our time for all of us as Hindu Indians, Muslim Indians, Christian Indians, Buddhist Indians, Jain Indians, Sikh Indians, Zoroastrian Indians, or secular Indians. We are all deeply affected by what appears to be the uprooting of old values and what are feigning to replace them. But, as we do not stop to think and wonder, we do not feel shocked about anything. Unwittingly, we all wear the same Vedic mask as Indians. We all face a common uncertain course that appears mindless. It should be of equal concern to everyone. The concern cannot be left as an exclusive preserve of any one group. Both the leadership of the traditional Vedic background as well as modern leaders that come out of our communal and politically induced regroupings are equally suspect of not being able to deliver us from the rolling crisis. The crisis in our culture must be explored and plainly stated in order to not merely shock us into awareness of the true reality behind our masks but to tear them away to be ordinary humans one and all to celebrate life as never known after the advent of Vedic Aryans.

While pluralism is not a value to promote, or to live by, its cross-pollinating consequences in our culture is a stark given and should be recognized as such. We cannot exult in it without becoming aware that the very pluralism serves as an instrument in unscrupulous hands to keep us divided for their purpose. Vedic minds resolutely stand at the top of the unscrupulous heap. We are of immense variation in language, religion, daily ritual, dress, food, artistic expression, race-mix, physical stature, skin-tone and so on. Graphic lines of competing multi-ethnic identities, regionalism, linguistic chauvinism, *caste* prejudices and competing modern expectations are the cross currents of our culture. Given all these contentious variations, India seems to be inevitably moving in the age-old homogenizing process of making a Vedic to be an Indian, a Hindu, and to contribute to the virtual *Aryavartha*. It is simply the case that the past has not yet ceased to be and the emerging of modern age is still embroiled in old ways. All the same, this cultural twilight zone marks the unprecedented time of shift for new beginnings. It presents challenges in personal ways we had not faced earlier in sustained ways. How do we presume our unity or common identity in all its contending diversity to ourselves and to our curious and enterprising young that are living in the mushrooming cloud of global culture? Yes, we can by becoming explicit about it. The Vedic wielders of the rudder, cripples as they are of their own contradictions, cannot and should not straddle the new emerging culture. A widespread grassroots awareness of the crises of the Indian culture with informed understanding of the strengths of our hitherto suppressed ancient values is emerging. Yet, the continuation of the Vedics' iron grip over the cultural development of modern India appears to be taken for granted. The danger of establishing the racist Vedic notion of *Aryavartha* appears to be a virtual reality. That reality would continue to shackle creative energies of modern India and it can and must be broken. The spirit of renaissance will help to move our modern life forward with a new all-inclusive awareness of being plain human. This critique is meant to add fillip to that compelling effort.

Hegemonic Aryan Race Consciousness

The miscellany of our culture has been shaped and held together as Bharat or Vedic culture by the Vedic mind, its bedrock. That bedrock had been incrementally reinforced by constant modifications with the same pitiless constancy of suppressing and exploiting for Aryan racism to triumph. The Vedic mind's naming acts of assigning new meaning to everything embezzled from native cultures became the new fixed points of the Indian cultural grid and they have lasted to date. The latest transposition of Hindu culture for Indian culture is its most audacious naming act yet, and it is relentless. The excessive Vedic race arrogance is *sui generis*, a class of its own. Its naming power represents the evolving progression of an extraordinarily dictatorial, adaptive and adopting mind that determined every aspect of the complex culture that it was shaping. The Vedic minds' uncompromising prejudice to subordinate

the vast humanity of non-Vedics to their political domination was neither rational nor ethical. Bluntly, devoid of all trace of rationality and humanity, an incredibly vast people of ancient cultures in the sub-continent were reduced to becoming *dasas* (slaves) to the racist minority. It was the convulsive but relentless story of three thousand years. How was this incredulous mind-numbing feat possible? How did the native peoples and kingdoms of advanced cultures of the vast sub-continent succumb to the Aryan race minority's imposition of its crass dominance over them? What methods of subduing others did the racist minority adopt? Many had attempted to puzzle over these and similar questions. Most have ended up merely describing things as normal happenings as due dessert of the Vedics' race superiority. Unbelievable as it may be, the glaring toxic ingredients of the Vedic Aryan culture have been mostly self-evident. This enquiry would expose those self-evident reasons for the diabolic outcomes of Indian culture by simple common sense analysis of a few illustrative phases of its development.

For the time being, the reasons for many unseemly outcomes of the Vedic culture may be identified to remain in the background as the analysis proceeds. The development of Vedic/Indian culture was not a naturally or organically evolved one. It could not be said as a culture of people with their willing participation. It was a forced, shaped, chiseled, forged, concocted, erased, suppressed and repeatedly lied to entity of impounded peoples of the land. The supreme mind that schemed, closely monitored and maintained it belonged to the Aryan minority that in the course of several hundred years emerged as Vedic Aryans. The longest lasting culture was deliberately and mindfully formed to serve their specific political goal. As a minority of no numerical strength whatsoever and displaying no skills of any kind to make a living like others any time in history, the Aryan settlers, literally the most slothful, became clever enough in mind control, which made them most creative experts on oppression and exploitation with no other peer in sight.

Two Skin-deep Prejudices

Aryan race consciousness and its ramifications in Indian culture have been extraordinary, to say the least, and very unique. How it arose is simply a matter of speculation. The Aryan race consciousness had a particular penchant for human skins. One was the discovery of their own fair-skin as of marketable value and a similar discovery of the dark-skin of the natives they came to settle among as naturally marked for subservience to the Aryans. The reason seemed a simple inexplicable one that the Aryans happened to be naturally of fair skin and, for the same reason, disdained the natives most unconscionably. Correspondingly, the natives of highly developed and cultured societies of many kingdoms, who had no racial consciousness of their own, betrayed a curious liking for the fair-skin women of the Aryan settlers. These settlers were entirely dependent on the on the dark skin natives. In the eyes of Aryans, it was the natives' fawning fascination for fair skin that proved their fatal weakness and in readily raising the marketable value of the fair skin the Aryans possessed. The Aryans were set to make the most of this tantalizing skin condition of themselves and the natives. This is not lacking seriousness in reflecting on the arrival of Aryans, as will be narrated further below. In the absence of any other explanation, it represents a reasonably perceptive explanation. It is not meant to confuse, but to infer from what has been obvious from the early Aryan contact to this day as the permanent skin conditioning in just about every one's consciousness.

It was the skin condition that would graphically explain – in the absence of wars, battles or invasion, how the outsider-Aryans that sought refuge became insider-natives by taking possession of everything and made what were the insiders once near aliens as the Aryans once were. The natives of the land were totally divested of their cultures, possessions and, importantly, their identities. In a curious way, as a necessary consequence of the skin conditioning, we have ended up not knowing the names of Aryan bands of cattle rustling settlers and their leaders, nor the names of native kings, their native subjects, and their kingdoms, Somehow with the arrival of Aryans and wherever they moved, historical accounts

ceased to exist of the past or of subsequent human relations. Most writers seemed to have missed that phenomenon as a clue to pry into the non-historical narratives they were presented with. This would be an ongoing significant puzzle that our common sense would continue to quiz.

Complicity of the Natives

The Aryans settlers with their ironclad fair skin advantage had no restraint in debauching themselves to gain social, economic and political advantages. The leaders of the natives were the first willing victims to easily compromise themselves and their entire kingdoms and their subjects in the process. It was just an alluring skin-conditioning process of conviviality that raised no alarms of compromising themselves, their cultures and their peoples. There was no armed invasions and loss of sovereignty. The serious displacement in the lives of ordinary subjects was apparently of no consequence to the native leaders. But, this was also, as explained below, a rapid process of *nativisation*, the process civilizing of the uncultured Aryans of pastoral wandering instincts. It was part of the tribal instinct that was faceless and nameless, and wouldn't admit of learning from others. The natives in general saw this as the settlers becoming one among them even in letting their alluring fair skin eventually staining their own somehow. Thus, the fascination of the darker natives for fair skin was equally complicit in this process of Aryan nativisation and the native subjugation.* The leaders of the natives by compromising themselves with the Aryan straddlers perhaps carried greater onus for the eventual subjugation of ancient cultures of India to Vedic Aryan domination. Further, the subordinate native leaders' compulsion to rise in the Vedic patterned hierarchical social order eventually became their all-consuming preoccupation. Their subsequent denigration of their own people, however, was most deplorable. In the overall perspectives after the facts, the local kings and leaders could be considered as guilty of betrayal of their cultures and their peoples. This phenomenon of the native leaders unashamedly abandoning their own people eventually saw the sealing of the fate of native cultures in being mangled and absorbed into Vedic culture.

More importantly, the Aryans' mind-control strategy deliberately promoted two complimenting cultural/racial attitudes that facilitated the synthetic development of what has come to be the Indian culture. One was the mystique of the unquestioned superiority and spiritual authority of the fair-skin Aryan race. The second was a severely induced sense of inferiority on the part of the natives for the simple reason of their own dark skin. To humble themselves before Aryan stipulations without any sense of self worth became nearly a natural act of self-abnegation in the course of years for the natives of the land . Both cultural attitudes of accepting the assumption of superiority by some and the imposition of inferiority on most others as though in the nature of things explain our self-deception. It is expressed without shame in our self-assuring stoic pretense even today, as "that is the way we are". Yet, the mind-control genius of the Aryans would not leave the two cultural attitudes as just the Aryan jawboning ways of imposing their scheme of Aryan race domination. The two attitudes were soon insulated with a lot of spiritual aura in ritualistic, sacrificial and mystical softening material, and the whole scheme of cultural fragmentation was claimed as sanctioned by Aryans' secretive four Vedas – Rig, Yajur, Sama, and Atharva. Tons of Vedic Aryan spiritual material including philosophic Vethantham (end of the Vedas) of the Upanishads, great epics including Bhagavad Gita, span the time from the Vedic time (around 1500 BCE) to the mid part of the Common Era (CE) . This jumble of compositions that spread over three thousand years, referred to as Vedic scriptures, was all creation of the keen Vedic mind geared to preserving and promoting Aryan race domination. In addition, the hegemonic Vedic mind was able to perform its feat of regimentation of the whole culture for generation and over the entire sub-continent not by marching regiments but by the Vedic mind's mind-bending act of making everyone abandon their own humanity as a great spiritual act of self-denial, Of course, this was achieved by every clever means of deception and the use of vigilante strong-arm methods when

* This is an imaginative construction but reasonably humane one. It has greater probability of being true and any day vis-a-vis Vedic Aryan legendary mystifications.

necessary throughout history. This critique goes by what we empirically see as direct consequences of Vedics' actions and what they still do[□]. Analogically it can be portrayed in a snap shot of a spider and its web.

Snare of Spider's Web

The Vedic social web can be pictured as interconnected ever-forming delicate concentric circles of a spider web. A monitoring spider sits poised in the centre holding the strings. Even as numerous hapless creatures are caught and rolled in at their places in the web, only the vigilant bug in its self-sustaining act of draining the ensnared could assure the long-lasting soundness of the web. It is seen ever constantly mending and expanding to absorb new entrants. It could be seen as the bug's extraordinary capacity for flexibly renewing its web as its abode that equally proved as the abode of doom to the victims. Figure of speech imagery, at best, could only mimic the real thing. The vigilant bug represents the Vedic Mind's watchfulness in carefully structuring and maintaining the improbable Vedic social order in order to ensnare every new native culture that it was creeping into. The Vedics had clearly stylised a pattern of compromising native leadership by their skin factor first and then browbeating everyone else into subservience.[▼] It had proved to be the most efficient and mercilessly implemented scheme. The only purpose of the web was to catch bugs that served the spider's appetite. As the spider, Vedic Aryans gobbled up culture after culture.[♦] It was not the Vedic Aryans' piddling purpose to make just some as their slaves but to bend and reformulate human mind itself to serve as a variety of nodular points of the social web engineered by them for that purpose. Every one without exception had to be part of the social web as monitored by the Vedic mind. The rules and expectations of everyone was determined and laid down by the monitoring mind. The Vedic mind's own role was equally defined so as to be very exceptional in holding the string end of everyone in controlling everyone's mind. The mind control, however, was not for the purpose of serving the pleasures of any single or group of Vedic Aryans or of a passing generation, but to be a permanent feature of all generations to eternity with the same Vedic mind holding the strings. The snare of the spider's web helps us to understand that a sea change had occurred in the native cultures of the sub-continent that had been natural, normal, humane, and creative. They were of exceptional cultural and material advancement. The arrival of Aryans and their race consciousness had proved to be of deleterious consequences to the humanity, decency and creativity of the cultures of the land. Truly it can be said that, as a result, the Indian mind remains demented to this day lacking in rational, creative and ethical thinking. This point is well demonstrated below.

Scenario of the Arrival of Cattle Rounding Aryans

As a backdrop to the critique on Vedic mind and Aryan racism, a quick flash of what the Aryans might have looked like when they arrived through the northwestern passes of the sub-continent, now largely known as Pakistan and India, would be helpful. Most descriptions of the scenario are conjectures for want of archaeological and other evidences. The backdrop attempted here is a reasonable speculation based on other scholarly conjectures. In a way, this critiques' way of intuiting the life of the arriving pastoral aliens would be more insightful to appreciate the incredibly astounding achievements of these early arrivals around 3000 BCE.[▼] It would also help to better understand how these bands were

[□] The religious, spiritual and metaphysical interpretations of the Vedic writings are entirely irrelevant to our identifying and examining the secular motivation of the Vedic mind for political dominance. Everything else will fall as fluff of Vedic deception.

[▼] The Vedics were judicious in not explaining how they were able to perform the improbably task of spreading their offensive social order. They never chose to narrate any resentment or opposition from the native cultures and their leaders. We are free to make reasonable inferences in the circumstances.

[♦] The point will unravel as the embellishment of Vedic culture as embezzling of cultures.

led to conceive what notoriously came to be known as the Vedic social order or the caste system. The earliest arrival in small clusters of a few families at a time is estimated to be around 3000 BCE. Later the small bands grew into larger tribes of them. These people appeared disheveled in tattered garments of wool and leather and leading their cattle of sheep and goat, the only possessions of their livelihood. Donkeys and horses bearing their old and children as well as their material burdens also followed the bands. There was never a one-time migration of a whole tribe of them or invasions by some marauding fierce warriors. They were never warriors, fierce or otherwise. The notion of Aryan migration of fierce warriors on horsebacks was a uniformed prejudice of the latter-day agents of trading companies. These agents had employed the imaginations of their own Middle Age knights on horseback tradition. Probably they were also influenced by the stories of marauders like Huns in reconstructing what might have been the case of the arrival of the pastoral aliens on the sub-continent. It was also likely that the white race prejudice of these agents simply presumed that the fair skin Aryan race arrivals could not but be invaders on horseback. The European agents simply conceded conquering spirit to the early Aryan settlers. Mere presence of a few horses as beasts of burden did not make horse regiments.

The early Aryans were simple pastoral people looking for new pastures for their cattle. They could not be thought to have had any memory of why and how they came in, or what conditions forced them wander far off from wherever they began. Leading a basic elemental wandering life, nothing much of their life could have registered in their memories. In any event, we have no account from them. The geologic changes of extended drought condition that is suspected to have gradually caused the Sumerian civilization (7000 to 4000 BCE) become extinct, in all probability had extended up to the Hindukush Range covering the whole region of Persia (Iran) and Afghanistan. It was that condition that had rendered the people to develop the pastoral lifestyle of following their herds in search of new pastures. They could not have lived in numerically large communities, as their primary occupation of cattle grazing and constant shifting from place to place would presuppose only a handful of people at a place with their flocks. Their very shifting life and their not being able to consume adequate or wholesome food as the settled agricultural communities would have militated against the wandering people ever increasing in great number. So the conjecture that the pastoral Aryans only trickled down in small bands rather than migrate in great numbers at any given time holds water.

The cattle they raised were of foremost importance, in particular the cows being the main source of their breeding wealth and of vital intakes for their lives from the cattle's skins, bones, blood, flesh and milk. Their living in open places with their cattle also probably meant their being acutely aware of the raw elements of nature like wind, rain, lightning or thunderbolt, sky, sun, stars, forest fires, towering hills, snowy mountains, rivers, valleys and the like to fear as well as to praise. They had deified them all in male persona, as it became evident later in the Vedic period. Yet, there was no evidence that they had developed any religious doctrines or worship forms of any kind when they had arrived at the passes of the Hindukush. Having lived in small family clusters and always facing the uncertainties of the elements of nature on their part, it would seem that the pastoral Aryans were instinctively most practical with a keen sense of survival. A certain passive peaceable-ness, if not timidity, could be seen as an ingrained personality trait of the pastoral Aryans. To suggest any warring nature to them in their elemental condition of life would be absurd.

Aryan Horsing Around

The probability that Aryans may have brought in a rickety horse or two carrying their household burden has led to the effortless surmise that Aryans introduced horses into the sub-continent. As for the

* In the comical twist of the present day Vedic-minded scholars who hold that Aryans were natives of the soil to appear from anywhere else—they have total disregard for facts, records, dates and are without any shred of credible evidence for their immaculate origin to be around from 3000 BCE to 10,000 BCE. The plausibility of the Vedic scholars solely belong to the fairy tale world.

introduction of horses into the subcontinent, European traders of 17th century CE had not known anything about the southern culture. *Tamizagam* was familiar with horses aplenty long before the Vedic Aryan ever set their very own bare feet on the soil in the south.. As ancient maritime people, the Tamils had imported horses, and foreign communities had lived in *Tamizagam* as early as 4000 years before CE, if not earlier. The Vedics had fully known the facts of Tamil culture, as they were wholly responsible for near erasure of the culture from memory, particularly of the great Tamil age of literary forums (*Sangams*). The Vedics never shared anything of pre-Vedic cultures they had come to know with the European traders, as that would have contradicted their claim to ancientness in founding everything. So, the very indication of the presence of horses among the pastoral Aryans readily triggered the European imagination of their own tradition of invading cavalries. So the European traders were prone to conjecture that the early Aryans were horsemen, invaders, fierce and warlike. The brahmin cultural informants that helped the Europeans traders were mighty pleased with this imagery, however clownish it may have appeared even to themselves of their perching on horsebacks. In their pursuit of Aryan hegemony, any appearance that would aid that pursuit was just fine with them. In any event, to attribute either a warlike or peace loving characteristic to the pastoral aliens was totally uncalled for, as they were just simple, primitive, cattle grazing and distraught people without any other cultured ways about them. In that condition, one could not even suppose to begin with that they even carried any notion of being a race or a self-consciousness ethnic group as such.

Distortion of the Origin of Indian Culture

Here, one gross historical fallacy about the arriving pastoral Aryans needs to be disposed off forthrightly. Some history books used in schools would still speak about Aryan invasion. The problem with it is not that it is a misreading or mistaken piece of information but a knowingly maintained lie. It is already pointed out that to see any warring nature in the pastoral Aryans was plain absurd. They were not a warrior class to invade, from where? The Aryan settlers were just gruff looking simpletons seeking new pastures for their cattle. The problem one sees, it is said, is to be found in the incipient attempt in the 17th century CE to build an account of the origin of the Indian culture in the absence of literary and archaeological evidences. Thanks to the curiosity and hobbies of trading interlopers of European companies who began showing some marginal interest to understand the beginning of Indian culture. The only source of some raw information were the brahmins who were already serving the traders as intermediaries in promoting commercial transactions with local merchants, kings and even emperors. The brahmins were the acknowledged leaders of India's leading culture and acted confidently as the supreme authority on it. After all, they had determined it as it was.

That was where the problems of constructing how the ancient culture of the sub-continent arose. It will be argued later that brahminical narrative of any aspect of the tradition couldn't be wholly historical; in other words, Vedic mind was incapable of objective description of anything 'as was'. Self-centred in extreme egotism, had no need or capacity to view anything from any other place. Theoretically or in practice, it would be impossible to conceive brahminical minds to place themselves in others' shoes and view the world. Given the Vedic mind's grand plan of aryanising the entire culture with a definite end goal, all significant aspects of the culture were shaped by Vedic mind's prejudices. Evidences of all other significant occurrences that did not quite fit Vedic framework were either belittled, destroyed, erased or simply ignored as of not worthy of their narratives. This was the consistent Vedic pattern in promoting the growth of India culture. In that light, brahmins supplied their stories of the beginning of the culture. What they had said with gleeful enthusiasm became the raw material for the early composition of the story of the ancient culture. Their prejudiced stories presented them as a conquering warrior race of horseback riders that brought civilization to the sub-continent. The fact of the small band of miserable pastoral Aryans with their cattle, of course, was trotted out of the scene. This account lodged itself easily with the ignorant Europeans. The narrative of the ancient beginnings thus became a matter of prejudices of brahmins and Europeans, a distant race cousins as it were, feeding and strengthening one another. Brahmins, the main stem that carried the peaceable trait

of pastoralism, were neither valorous then or now, and these nativised Aryans, as will be seen, were despoilers and embezzlers of the cultural features of the land that gave them refuge. All the same, the European tradesmen, who were not historians themselves, had culled together ancient history from bits and pieces provided by Vedic mythmakers.

It is to be noted that the superfluous nature of this account, nevertheless, is not a trivial matter. The Vedic mind in the guise of modern scholarship has not only perpetuated such notions obliquely, but has been busy digging up dirt to prove such notions that Aryans did not come from anywhere else but were natives of the soil and, therefore, the originators of Indian culture. The first set of assumptions was plain baseless, and the second is a convoluted misrepresentation of what appears not even as a palpable truth. The only truthful piece of information instead is: Aryans originated, shaped and formed the development of Vedic culture by destroying pre-Vedic ancient cultures, by pilfering and absorbing the greatest achievements of the native cultures in the formation of the Vedic culture, and by putting the Vedic stamp on them of being their creators. That linear view of the narrative of the culture and history is stuck with us. The Vedics couldn't say that truth in the 17th century CE nor are they eager to admit it now.

Culture Shock and Aryan Wits

The pastoral people as they emerged east of the Hindukush probably were without any notion of settling anywhere. Between the aliens and the natives, in all likelihood, there must have been a look of mutual surprise at the fair pigment of the incoming unkempt pastoral people and at the dark skin of the self-confident natives of cultivated habits and lifestyles. To begin with, one could suppose that the strangers with their cattle were happy to find vast pastures to graze and that they had maintained their habit of moving their cattle around for many years east of the Hindukush before seeing the advantages of settling down. After observing the comfortable life of the settled natives, gradually the pastoral aliens began living like the settled people in thatched huts or tile roof buildings made of bricks.

This was by no means an easy shift in their lives. They had to abandon not only the skills of pastoral life they had known but also had to learn a variety of new and sophisticated skills necessary for settled living. It is not known how long they retained their own primitive language. It was more than likely that they would have learnt new languages of the natives as they began settling among them and forgot their own lingua. Everything about the settled life was new and demanded a great deal of adapting. Their cattle grazing wandering and lounging ways did not help them to learn the skills of material culture that the natives thrived by effortlessly.

For instance, they could never understand agriculture, the basic feature of a settled culture. It was too demanding of their intelligence to conceive of saving and preparing seeds months ahead, tilling of the soil, planting, replanting the seedlings, irrigating, harvesting and thrashing – all of them required scientific (observable) understanding of seasons, soil, cultivation and waiting around for many months on end. It was not without reason that the alien Aryans never took to cultivation and never displayed the intelligence and skills, as will be shown, when they became landowners before too long. The whole process also involved brow-sweating physical labour that was just not in their cattle-gathering gene. Their wandering pastoral life pattern had placed the primitive pastoral people entirely out of their elements in the settled agricultural situation. Nor could they take to other skills like manufacturing of things, building, construction, maritime employment and such that the local culture offered. Furthermore, simple features of a settled life such as communal living were entirely unknown to the alien Aryans who now faced sophisticated and settled communities of well-organised lives. They had to learn by and by the basics of a settled culture, all of which were cultivated cultural patterns. Admittedly, having been physically indolent in their grazing days and now forced to face challenges that

were beyond their capacity or inclination, the alien settlers had to resort to whatever latent and untried wits they had to help them survive.

The fact that the new settlers were pretty dependent on the native population to making a living, it was most probable that there would have been considerable cohabitation between the natives and the alien settlers. Probably this development became a matter of concern to the insecure newcomers who were also forming organised communities in the fashion of the natives. That was a distinct feature of an organised community that the newcomers had not known before when they were still wandering cattle grazers. Being organised also meant the rise of Aryan new community leaders to organise and take care of the interests of their community. In all likelihood, the unrestrained mongrelisation might have been a factor of concern to the new leaders who wanted to hold on to some sense of identity of their own kind. Even in being nativised, there might have been a generally shared sense of separateness among the new settlers. The identity of the newcomers could not be that of the pastoral primitive culture of their past, which they had been fast shedding and becoming nativised and civilized. An identity of ethnicity minus any implications of a culture of their own left the only identity of physical appearance of a fair-skin race to distinguish them from the natives. Incidentally, the new identity of their fair-skin race would have also enhanced the status of the new community leaders with their own people as well as in relationship with the general native population. It would appear that this physical race identity, a survival sentiment, soon developed into a superior Aryan race consciousness for remaining distinct but dominant. There is no other way one could reasonably account for the rise of the insolent Aryan racism of the Indian type with the natives watching. One certainly could not see it as a quality of the wandering bygone pastoral days of misery in the Persian draught-ridden dust.

Charm of the Fair Skin factor

As Aryans settled among the local population and began mixing and absorbing as much nuances of the people and their cultures for their own survival, the inevitable human thing happened. The amorous exchanges and mixing among the young became more pronounced. In the course of hundreds of years, large-scale mongrelisation of fair and dark skins was bound to occur, giving rise to the charm of the hybrid skin-colour as the single critical factor that was to colour the fundamental values by which men and women would let themselves be governed for ages. Seeing the fair-skin attraction as the dark-skin people's weakness, Vedic Aryans perceived it as the strategic hold to use their own fair skin as their propitious controlling strength over dark-skin natives. This clue on colour prejudices as discovered by the Aryan minority was a powerful racist attitude that became a repetitious pattern of inexorable subjugation of the rest of the sub-continent. With the discovery of the potent colour factor, Aryans began their studied habit of ingratiating themselves with kings, leaders and all power-wielders among the natives with a superior air while disdaining the dark skin natives in general. Correspondingly, a grudging I-wish-I-had-that-fair-tinge feeling among the dark-skin natives began regressing into an obsequious subservience on their part to the Aryan settlers. At the same time, while rising up in their stature before the native aristocracy, Aryans also admired the cultural refinements of the natives and imbibed them. It can be surmised that the leaders of the new settlers began deftly handling socialising with the native aristocracy by letting their fair maidens become concubines and wives to the upper class dark natives who had the power and social influence. This conjugal relationship with the cultured native leadership became a pretty normal pattern. The mode of relationship thus established for the first time became a sort of stock in trade at the disposal of the Aryan leaders to exchange and expand their influence.

Critical Significance of Nativization

Possibly, it was only after a period of convivial certainty in conjugal relationship could the new settlers have emerged with the self-confidence of become nativised. In turn, the native aristocrats became imperceptibly aryanised just in being hybridized. The Aryan raw wits, however, were far trickier than fair-skin deep. The nativisation of the erstwhile wandering tribes now becoming civilized appeared as a natural and positive development, but turned out to be not a simple and nice thing. It readily became a complex development with many sinister features. The critical factor that undergirded them was the emergence of the absurdly fantastic notion that the Aryans were a superior race just because of their fair-skin and that, by the same beguiling fantasy, they developed the incipient toxic notion that they could become, even in being miserable minority, the dominant Aryan race throughout the subcontinent. They had had absolutely nothing else like valour or armed forces of their own to show forth for this unbelievable insolence. With the discovery of the shriveling weakness of the natives in the dazzle of their fair skin, Aryans instinctively realized that their fair skin was the fountain of the power of mind control that could road roll all dark natives from their royalties to the common peoples under the Vedic Aryan regimen. Unbelievable and extraordinary, just the power of fair skin made all the difference in the world to determine the fate of Indian culture.

Interestingly, damning consequence to Aryans themselves of their ever being human in ordinary has nearly escaped Aryans and every commentator. The presumptuousness of race pride on the basis of the common place scintillating fair skin could no longer let Aryans remain just an ordinary people any more. With race-presumptuousness, they had lost the sense of being ordinary human and could never be human afterwards. In becoming other than human, nothing could be normal or natural about them: They could not ordinarily walk anymore but always hover above everyone else; the floating feat never could make them be part of anything but always apart from everyone; never could they engage in ordinary conversation but always in a harsh sounding convoluted way; the difficulties of race conscious discriminating acts that could not be uttered in rational and ethical terms perhaps necessarily resulted in clumsy attempts to rationalize in the name of gods and goddesses that were still very much the native deities yet to be mustered fully. Their transformation into something extraordinary and of their own Aryan making had not yet come. Still very mindful of the smallness of their numbers, Aryan consciousness moved with it slowly but inexorably.

The scenario so far depicted presents a realistic and natural starting point. Eventually, the Aryan outsiders began settling down and learnt the ways of the natives. As will be illustrated, it is more sinister than what meets the eye. With their skin-colour prejudices Aryan settlers' assumed a new power of claiming everything to themselves and naming of everything anew as seen by them. According to their logic, Aryans who created a culture that came to be known as Vedic culture and eventually as the India culture, they had had to be the most ancient of people of the sub-continent. Conversely, the dark-skin people who happened to be on the land were uncivilized in a Stone Age condition. They were there as nameless *neechas* (despicable). They were civilized by Aryans by aryanisation and sanskritization to the extent the *neechas* could handle. What exactly was the nature of the natives being aryanised and sanskritized, however, was not left to be imagined. It was to be seen as, probably, the first graphic picture of rather un-social engineering attempted Aryans in any annals. The Aryan consciousness alone is entitled to it. As their presumption would go, Aryans owed nothing to anyone, least of all to the *neechas* who were their *dasas* (slaves) anyway. Sheer hubris of the Aryan race arrogance had no limits and their survival instincts made bluff and browbeating as the most powerful weapons in the arsenal they began building. That they owed nothing to the natives was a bluff to shore up their own false ego. The uncalled for denigrating attitude towards dark people anywhere they came across on the sub-continent right up to the beginning of the 7th century CE way down South was a remarkable phase of south Indian history and culture that escaped total erasure. As a signal phase of our

critique even in being cursory, the issue would have a fully examined exposure as never been known. That is way ahead.

Nativisation

The term nativisation has not been coined fancifully. It depicts the natural process of acculturation of the Aryans since the scenario of their arrival. The cobblestones of fair and dark-skin conditioning and the Aryan survival wits that became the corner stones of the developing Aryan racist ideology could not be explained otherwise. It is the categorization of nativisation that would fully explain the formative time of nearly a thousand years that saw the burgeoning of the Aryan racist ideology into something that was sanctified by Vedic mind with great care by its commissioning the writing of the Rig Veda around 1000 BCE. The terms aryanization and sancritization, therefore, are more appropriate for the mystified frenzy and the frenetic effort to spread Vedic Aryan hegemony to the limits of the subcontinent. The full rationale of Vedizing the Aryan racist ideology probably developed from about the 3rd century BCE stretching up to 7th century CE.

The term nativisation perhaps appears for the first time in these pages. It simply shows the biases of scholarship in general that got stuck in the categories of thought proffered by the Vedic mind and limply accepted by everyone. The term nativisation is germane to the scenario of the arrival of Aryans. The context of the scenario makes the process of nativisation a synonym of being cultured or civilized. The scenario is built on the reasonably sound assumptions that the pastoral straddlers, that came to be assumed as of Aryan race stock, were aliens from outside. The Aryan ways of settling down, getting used to and learning the ways of natives of the land was their nativisation by themselves for their own survival in this foreign and highly developed culture. It was logical, necessary and inevitable for them. The term nativisation merely establishes the fact that the Aryans had abandoned their pastoral ways of life and became settled like other natives of the land, if not quite exactly nevertheless settled. The naming of the process as nativisation also acknowledges the incontrovertible facts that the Aryans were alien, pastoral and uncultured who came through the northwestern passes, settled among peoples of highly developed culture. By the mere fact of fair-skin fascination on the part of the dark-skin cultured people became the critical reason for the greatest dislocation in the cultural development of the land: whereby, the alien minority became the dominant minority and the vast populations of natives were made less than being human under the fair-skin minority domination. To attribute serfdom or slavery to that condition would be to miss the crucial uniqueness the Aryan race consciousness had contributed. Aryans developed clear patterns in incorporating all native cultural features as their own in the first five to eight hundred years. Most significantly, early on, they probably noticed the religious beliefs and practices as the most curious and a decisive clue to the extraordinary creative powers and greatness of the dark-skin natives. This insight added a particular allure to their earlier discovery of the marketable value of their fair skin, which probably had become more resonant under the shade of house roofs of settled culture. It was no longer the parched, undernourished and less attractive dry skin of wandering days. With the natives conceding to their skin-advantage, the cleverer among Aryans learned the intricacies of faith and practices of the land as their own as in everything else. Aryan race consciousness rapidly gained mesmerism, mystification and spiritualism of Aryan priestly addendum that carried the native faiths and practices to a higher plane as the Aryans' highest perch for their additional discovery of the power of mind-control. The term nativisation would truthfully acknowledge this period as the most formative period when the culture shock of the raw sensibilities and insecurities enabled the Aryan settlers discover the very elemental but critical factors to living off by their skin. They just could not have survived otherwise without any skills of labour and with their unwillingness to do any work.

Thus, having no inclination to do any physical work to make a living, Aryans took the horns of dilemma of seeing work learning new skills and no work in the absence of no skills as equally unpalatable, chose to do something no one else could do. First, they carefully used their fair-skin

advantage with the natives as their cutting edge. Then deftly induced the fascination of the natives to their fair skin to their becoming gullible stupids to accepting Aryans as superiors, particularly the leaders of the natives. Whether mongrelized from the bottom up on a relatively larger scale, as might have happened early on, or in mutual selective breeding between the native aristocracy and the Aryan upper priestly strata, hybridization became an acceptable feature of the nativisation of Aryans as well as the dilution of the native colour. Both races asked for it. Being absolutely unskilled in the use of hands became nearly a virtue of Aryan mentality. Effortless incorporation of everything that the natives had became a very natural Aryan tendency for the acquisition of others' possessions. Further, "have others to work and meet all our needs" became their motto. It was seen as the Aryans' due and, in the nature of things, that motto could not give rise to the usual notions slavery or serfdom or feudalism. The *sui generis* nature of nativisation will become clearer as we proceed.

The nativisation of Aryans very much meant the normalization of condition for dominance by a minority of Aryans, resulting in their becoming an acceptable and legitimate part of the ruling classes in kingdoms. Correspondingly, the original dark-skin native aristocracy in being hybridized came together with nativised Aryans to form a common aristocracy of the ruling class. In most cases, feigning to have become Aryans themselves, the mongrelized native aristocracy entirely lost their identity with their people. Few of them ever had any sense of having betrayed their culture or people. In the process, Aryans became well-acknowledged advisers to royalties and, as priests of their gods and rituals, brought whole kingdoms of peoples under the sway of developing fantasies of Aryan race consciousness. They had perfected mechanisms of mind-control and all the bluffs and deceptions necessary to make the intelligent natives accept the very opposite of what was horrible for them as good on the wily suggestion of Aryan race consciousness. Even without any spiritual ado, the pattern of fragmenting the native cohesive societies had occurred with full connivance of their royalties and aristocracies on the basis of inequality supposedly in the nature of things. One cardinal fact of that time needs to be accentuated, as it would have lasting bearing: The initial Aryan abject dependence on the natives became its primary survival-feature permanently, the very successful reason and foundation of Aryan minority domination to this very day. This feature of permanent dependence had escaped most observers.

Incidentally, Aryans likely became the first Natural Law proponents in the early period of nativisation. In the same light, the natives 'system of law or values, in all probability, a cultured, ethical and humane system of values, became the first major victim as they were eclipsed without a trace by the natural law pretensions of the Aryan consciousness. It stands to reason that the values of the natives were their own organically and naturally developed for the people to live by as a cultured society. They were not synthetically made against anyone else, neighbours or aliens. In the unfurling of the minority-dominated culture, ordinary people became oppressed as never before and became aliens in their own land. Paying of dues to royalty and aristocracy was probably not the issue in the changing situation. But the Aryan race consciousness becoming the touchstone of determining every aspect of their lives, particularly in making their own sense of being human, disappear from their awareness must have been very intolerable. In the light of all these, the development of the Aryan superior race consciousness had been an extraordinarily multifaceted, oppressive and cataclysmic one to the natives. So much of phenomenal achievements could be imagined in the nature of Aryan nativization over a period of a thousand years. In short, a miserably small minority of Aryans remaining very conscious of their alienness as their prized possession succeeded in bringing vast populations of the Punjab and the current area of Pakistan under their control fully and completely by the beginning of 1000 BCE. So much was, as it were, the priming of a cobbled up culture ready to move on to new mystifying heights.

Here we note the beginning of the many-headed tragedy of Indian culture. Further, it was not in their cards, literally and figuratively speaking, to admit that they had faced any resistance from anyone. Their purposefully cultivated mystique was essential to their survival at all time as masters of every culture they had subsumed. Finally, the big bluff of this mentality was of utmost importance in their long-term

view of *Aryavartha*. Aryans still had many cultures to subdue before their final goal and it was critically necessary for them to maintain the false intimidation of their invincibility. As the emerging masters in mind-control techniques, Aryans realised very early the importance of media control to pave their way for *Aryavartha*. Erasure of such information was their only option. *** There must have been something like colour-based communal clashes, and even wars of chieftains involving Aryan advisers on both sides as well as many mongrelised warriors ranged against one another. Except for oblique reference here and there, nothing reflected much on the Aryan complicity in them. To leave anything in written records as of resistance to Aryan intrigues would prove to be subversive to their mystified deportment. It would have amounted to letting their guard down.

One is able to trace such a picture of the cultivated mystique on the part of Aryans from resentful murmurs, sly remarks in folk songs and lores, and literary denunciations in anti-Vedic writings. Their own consistent actions betray their intention. With the loss of information on kingdoms, people and their life before or after Vedic cultural domination, the Vedics could maintain their unhistorical and unwritten narrative only in their fictionalised stories in Sanskrit. The Vedic culture could now be seen moving inexorably as a harmonising cultural stream towards the goal of *Aryavartha*. Aryans could see the natives, dispersed as they were in different parts of the sub-continent, only in the undifferentiated racial term of being just Dravidians. It is also critical to note at the outset that religious belief of any kind was totally irrelevant to the consideration of Vedic Aryan racism and to its conception of the *Aryavartha* regime. All beliefs were of equal value or of no value to the neutralizing interest of Aryan secular race plan. In that light, the straight-faced depiction of the generalization of Indians as being tolerant and open to all faiths is gross and needs to be restated. Proffering such an interpretation to a far less sanguine reality has been both a conscious and unconscionable Vedic stretch to obscure the secular Aryan race underpinnings.

The Un-Cultured Vedic Tradition—The new Phase of Aryan Racism

Again, all of these fabulous achievements by Aryans in their own terms of willfulness and determination could have been recorded as historical evidences of their greatness. But the mystique to be developed had to be a fabled one; the tunnel view of their self-centered universe was to be entirely devoid of any notion of time and sequence in human relationships; it had to be seen as an autonomous Vedic Aryan mind that created its own universe without accountability to anyone. These came to be clothed in the grandeur of greater mystification, acquisitions of new gods and goddesses from native cultures and their ritualization. Although the expression of Vedic Aryan culture has been used and accepted as a proper descriptive phrase, it is considered in this discerning critical review as a fundamental misnomer. Without digressing too much, a common sense perception of the Aryan-centric tunnel view of the world with the above features was a synthetic conception. The nature of its being a mindfully laboured synthetic conception is not to change in its becoming a Vedic Aryan construct. It simply had no natural and organic quality of people's participation in cultivating its values, arts, innovations etc., as the expressions of joy and human fulfillment. As a race and self-centred clanish preoccupation, its purpose as programmed by Aryan racism was to oppress and exploit dark skin people with an uncultured political framework in mind. Human cultures cannot but be human-centred for them to remain human and ethical. Any other definition would be good only for undergraduate exercise. In that light, all major features of the Vedic tradition may not be misspoken as features of a culture but deceptions and mystifications to sustain the Vedic Aryan political design. It is still with us as an ongoing potent design. Therefore, to attribute the idea of culture to the Vedic tradition even unknowingly would make one a participant in the treachery, as great many is. The misspoken Vedic culture hides the fact that it has been an uncultured one, and, to make it absolutely clear, it will be italicised a few times in this writing as *un-cultured Vedic tradition*. It would be more to the point of what

it has been, an oppressing one and not an ennobling one. The new phrase is apt, analytically revealing and historically truthful. The tunnel view of the Vedic narrative of its tradition makes a caricature of history. Where Vedic narrative arose, historical account would disappear.

The critical part of the nativisation, as noted earlier, was Aryans' first act of incorporation in their tradition of the natives' gods, goddesses and worship forms as their own. To recall, Aryans were totally dependent on the natives without any skills of their own and tried to understand the strengths and weaknesses of the natives to survive without their really having to work. Indolent ways of living by sheep and goat had been dulled into them for them to wake up energetically to the skills of the settled culture. Aryans were fully aware of the natives' weaknesses and they could exploit it only gingerly. With gradual nativisation and the rising of Aryan race consciousness, the fair skin advantage in all likelihood became very restrictive and selective. As to the Aryan fascination for gods and goddesses of the natives, probably it could be considered as Aryans' seeing the secret strength of the natives in their creating a complex settled culture. In the very absence of any faith, deities and worshiping notions of their own they would ever recall, Aryans probably desired to gain such power to themselves. This explanation is plausible, not a mystification. Probably an innocent curiosity to begin with, not particularly a god-centred one, Aryans saw the secret strength of the natives together with their obvious weakness as a good mind-control alchemy to bend the native mind to the will and wishes of the Vedic Aryan mind. Some keen minds among Aryans during the fledgling time of nativization joined the native religious ceremonies and gained priestly status along with and displacing the local priests. It is really not known if there was any native priestly class as such. Aryan priests began mediating the local rituals and even began making a secret lingua to utter the rituals. The Aryan priesthood of the astute ones combining with the specially made priestly lingua called Sanskrit added greater strength to the Aryan race consciousness with the secular political focus as the ultimate assurance of its survival.

Aryan Mystique

The need of the Aryans who lived by nothing but the colour of their skin was such that they had to mystify every thing about them probably as a smokescreen to hide their vulnerability in being seen as an inept but arrogant minority. One could, therefore, hazard that Aryans chose not to say or leave any evidence about themselves. But we run into incongruence after incongruence. Nativisation had meant that Aryans had not remained illiterates for too long. They had to have become highly literate in local languages by mastering them. How did they manage to say nothing at all in writing about themselves, simple and straightforward? That they had mastered other languages is only sneakily self-evident from the fact that they chiseled a tongue called Sanskrit for their own secret purpose from other native languages. Whatever happened to them? Without help from the self-assumed Aryan consciousness of greatness, one reason can be offered for the existence of the newly formed Sanskrit tongue and the disappearance of the native literate languages: The mystique of Aryans was more than skin deep; they were almost other worldly without any blemishes of ordinary humans; the newly developing Sanskrit tongue upheld the mystifications about Aryans; whereas, the literature and historical accounts in native languages would have given ample evidence that the Aryans were a bunch of arrogant aliens with their fair skin advantage, and that their insolent behaviour was challenged and resisted etc. Thus, the mystique of fair-skin race superiority was a highly cultivated habit of Aryans and subsequently by Vedic Aryans in order to maintain the demeanor of hovering self-importance in dealing with others. The mystique of fair skin was the ravishing fascination of the dark-skin natives of the sub-continent that turned into an extraordinary notion of superiority of a race that happened to be of fair-skin. Broadly representing an all-round skin-colour prejudice, it would explain domination and subservience or superiority and inferiority as the two unrelieved features of Indian culture. The fair-skin obsession has become a significant feature of the Indian psyche itself.

The fair-skin mystique of the class of brahmins in India still remains culturally offensive and ethically a very baffling one. Nevertheless, the term brahmin has gained currency in international vocabulary as an inoffensive, rather complimentary, reference to Indian culture.* The primary fair-skin advantage along with the factors of native weaknesses helped to produce endless mystifications of the Aryan race being superior to the dark-skin people of the land. That upside-down concoction of history became the biggest bluff later by the Vedic Aryan mind. It was wholly accepted by the beginnings of Western scholarship, which in turn helped to embellish the tunnel vision of the Vedic narratives with the authority of Western, supposedly, scientific scholarship. Vedic scholars love to quote the unscholarly incipient notions loudly when their own mystifications would see them lying limp. Interestingly, it probably was one of their complex calculations of life not to reveal things about them as ordinary humans as they were. The need to build a mystique about them from the gross factor of their fair skin had had profound consequence to them and to the history of India. Their survival instinct somehow created a strong urge in them not only to forget everything of their past, for they had nothing worthy to remember, but also to erase identities of people, places and things that would help them or others to recall who they actually were, how they came, or how they lived, and who they related to. That is astounding. To accept their erasure would mean accepting a blank where the Aryans appeared from nowhere, related to none and just found the natives to civilize them with nothing of their own to civilize. That is the blank sheet that had served the absurdities of the scholarship of ancient Indian culture. The reconstruction of the scenario of the Aryans' arrival and their nativisation by common-sensical analysis of the available little information in published works has helped to undermine all claims of Aryan race consciousness in making Indian culture and history great. Long before the notion of end justifying means ever became stylized as a principle of private economic enterprise as a science, it had been suavely believed in and practiced by Aryan race consciousness as subjugation and exploitation of the dark skin natives. Naturally, by carefully building its mystique, to be illustrated further, the Vedic mind could remain stoically remorseless as to justify its refined art of subjugation and exploitation to this day. In short, for the supreme purpose of dehumanizing and exploiting others for their own sole benefit, the Vedic mind had to remain an ever- Vedas set as the literary and spiritual foundation to what had perhaps remained boorishly as a fair-skin advantage, Vedic Aryans began advancing the cause of their political dominance with greater pomp and ceremony. Unknown to the rest of the world, Vedic Aryans drew a curtain of obscurantism of the RigVedic values that permanently eliminated all ideas of freedom, rationality, ethics and humanity as the shared values of everyone, as they were the norms of native cultures before. Furthermore, the new homogenized lump called the un-cultured Vedic tradition that came to be imposed on ancient native cultures was not a thing of the past. It is the purpose of this critique to show that the Vedic obscurantism is still with us as the bane of our so-called modern life. That the Vedics could and did turn their very obscurantism into a cultural (un-cultured) mould that could be strutted as an eminent and long lasting culture in the world is certainly a wonder of wonders. Beginning with the Vedic period and the power of mystification still remaining potent in their hands, Vedic Aryans had every reason to appear invincible and never had to feel that they were beholden to anyone since. They could virtually be seen as the proverbial Nero of having the Aryan crown made, of placing the crown of their greatness by their own hands on their own head. All these are colourfully illustrated in the tunnel view of the Vedic narratives and now, of course, firmly established as the historical fact of the virtual *Aryavartha*.

From our perspective, it is strange that all these new horizon-forming happenings so mindfully brought about left no trace of them in memory or writing. It is puzzling that the literate native culture would have known the art of recording as a mark of a materially advanced culture. Equally baffling is why their literary tradition and documentation did not survive the inundation of their life by fair-skin Aryans. To learn the local languages that the Aryans' first act of survival would have been to learn local written languages. As they were inevitably drawn to settling down among the natives, mastering of local languages certainly would have been a great asset, as it did become the their greatest

* Whether the Indian brahmins made the Bostonian brahmins significant, or the other way round is a foolishly mushrooming one.

distinguishes assets since. That would have greatly facilitated their need to ingratiate with local royalties and leadership. They did readily become highly trusted scribes as court advisers and record keepers. Whatever happened to the recordings by them? One could think that in the typical manner of illiterates not remembering anything about their own past, Aryans simply did not care to remember their extraordinary cross-cultural experiences. But, the public records and other literary evidences that would show Aryans in the true light of their being human. After all, the natives were humane to the alien newcomers and also human in relating to their women and men in an endearing way. To pass off the absence of written documents and the presence of unwritten Sanskrit *slokas* as evidences of a significant phase of the nativization is not tenable. It marked the emerging of the Aryan race consciousness decidedly more strident and the subduing of native cultures after whatever demurral and resistance.

There is more to it, and the Vedic Aryan mind shall not be allowed to draw a blank curtain of mystifying fluff on it anymore. Our reading of the absence of evidences of literate cultures was clearly due to Aryan compulsion to destroy every written evidence that would indicate that the alien Aryans were more or less just ordinary humans. That strong inference of destruction of evidences springs from the suspicion that the Aryan presumptions and behaviour pattern could not have been very comfortable with some ranks of native aristocracy in spite of their intermixing with them. In all likelihood it was the cockiness of the Aryans who pushed themselves not merely to seek equal ranking with the native aristocracy but to exceed them as their very superior. Further, it also meant that Aryans had succeeded in inducing the weakening of the native ranks' direct reach with their own people, a rub too much of an irritant to the native ranks. The newly admitted Aryans in the native ranks had to scheme far more creatively to safeguard their survivability as an exclusive racial minority and to be above everyone else including the royalty. They had to build a mystique about them as a supreme race on their own terms that would require no one's permission. The absurdity of being just a small racial band compared to the vast native populations made it all the more necessary for Aryans to create a mesmerizing mystique of a superior noble race of others' unquestionable obeisance. There was no objective reasoning in this development of an alien minority's unseemly trying to lord over everyone and that the natives in general and the leadership ranks timidly gave in. Since Aryans had absolutely no historical sense of themselves in relationship to others or others to them and, in addition, their paranoiac need to be acknowledged as the most ancient and therefore the creators and founders of everything, it became natural to them to destroy any evidence of resentment or opposition to their cunning ways from any section of the native population. So, nothing in the nature of significant narratives of the period of nativisation ever emerged. The fact of Aryans becoming cultured in itself should have been seen as a fascinating phase, but such admission would have undermined the Aryan project of mystique building.

Aryans as the First Known Incendiaries

In real terms, after perfecting the skills of survival and after the Aryan ascendancy in the general scheme of life became unquestionably accepted, the opportune time had come for them to leave nothing of their self centred absorbing of the native culture and wipe clean of everything. It had to be a clean slate to begin their own newly determined world. Aryans had to be conjectured to have simply burned, destroyed, and erased anything recorded that would indicate that Aryans had learnt most things from others and to impress the lie that everything began from and because of them. There is absolutely no other explanation for the Aryan minority race ascendancy in the absence of historical evidences. It was just a given, no other fuss. Their wandering tradition did not make them builders of anything to see as archaeological evidences. Nor could they be associated with the archaeological evidences of the settled culture they had spread around, although some of their modern scholarly progenies would stretch and strain their necks to claim a share in much earlier ruins of native cultures. We have named the time of their being acculturated as nativisation for the substantial absorbing of the native culture. To write down anything about their nativised would be a poor way of building their mystique. Further, it was not in their cards, literally and figuratively speaking, to admit that they had faced any resistance from anyone. There must have been something like colour-based communal clashes, and even wars of chieftains

involving Aryan advisers on both sides as well as many mongrelised warriors ranged against one another. Except for oblique reference here and there, nothing reflected much on the Aryan complicity in them. To leave anything in written records as of resistance to Aryan intrigues would have proved subversive to their mystifying deportment. It would have amounted to letting their guard down.

The nearly thousand-year period of nativisation is the first historical void created by Aryans. It has become evident purely by Aryans power of naming and erasing the historical context of their acts, not by the words they professed. The erasure of historical contexts was egregiously a monumental feat. The erasure of the native cultures and absorption of their achievements as Vedic Aryans' own and combined with mogrelization, Vedic Aryans became a nativised-cultured people. This process generally involved Vedic Aryans' contempt for the natives. Their anti-historical vehemence again and again resulted wholesale destruction of documentation of natives' history. That being their monumental achievement, Vedic Aryans are to be fittingly accorded the title of the first known incendiaries of documents and records in history. Was this astoundingly self-evident fact that speaks volumes of the entire Vedic Aryan culture as such known to any scholar? To None. The probability of that factual sequence never arose in any scholarly imagination. The Vedic Aryan's compulsion of the incendiary tendency, repeated as a pattern, would make it a verifiable fact, not just a probability.

As a result, the singular absence of any historical reference as context in the Vedic narratives had become the bane of our culture. Thus, the mystique of fair-skin race superiority was a cultivated habit of the Vedics in order to maintain the demeanor of self-importance in dealing with others. Their purposefully cultivated mystique was essential to their survival at all time as masters of every culture they had subsumed. The complete erasure from memory of the unpleasant facts of their failed exploits was not so much a pathological malady of self-denial as it was a very mindful act to obscure for the time being its race vision of *Aryavartha*. Finally, the big bluff of this mentality was of utmost importance in their long-term view of *Aryavartha*. Aryans still had many cultures to subdue before their final goal and it was critically necessary for them to create and maintain an image of invincibility. As the emerging masters in mind-control techniques, Aryans realised very early the importance of media control to pave their way for *Aryavartha*. Erasure of such information was their only option to begin with and very worthy of repetition later. In all of them would stand out their need to be known as founders, creators and owners of everything as of Vedic-Aryan-make. As such, being beholden to anyone for anything, acknowledging others and being grateful were never to enter into the Vedic Aryan psyche and vocabulary. More than a millennium of historical void created by them was readily filled with fictions of legendary gods, heroes and rishies of superhuman arbitrariness. It was that irrational arbitrariness that Aryans pretended to believe was imparted to them as wisdom by gods and wise sages. As a result, several strange things began to happen to Aryans in spite of their having become cultured and near natives themselves. Their arbitrariness as the power of wisdom could only make them more and more mysterious and crazier. They could not be understood in ordinary human terms, or by benchmarks of their being human. Their need to pretend to be what they really were not only magnified manifold. But they ended up using more and more of ordinary human foibles like lies, bluffs, deceptions, browbeating, arm-twisting among others to have their God-given wisdom to prevail. Furthermore, They had the need to hide and be secretive. The pattern will get illustrated as we go down the Aryan myopic worldview.

The only indication that Aryans ever betrayed that the natives had existed earlier than them on their own soil was their intense dislike of the dark-skin natives who were eager to cohabit with fair-skin women. There is plenty of evidence for that. There are many slip-ups like that in Aryan experience that would clearly indicate that the Aryans had fully known about the vast number of "others" they had the necessity to oppress and exploit as the only way of their surviving as a noble race. Nativisation had prepared the ground well enough for Aryans to not remember anything of their past life of dependence on sheep and goats to the point of being ashamed of the past. To have succeeded in achieving a permanently dependent state on others by the wit of their fair skin and to be seen so was not an option

for them in longer view of their capricious fortune. The need of the Aryans who lived by nothing but the colour of their skin was such that they had to mystify every thing about them as a smokescreen to hide their vulnerability in being seen as an arrogant minority. Further, never having learnt any other profession in life, they were ready to take off to a mystified realm of thinking to achieve greater viability of their race mystique. It was the beginning of Vedic thinking.

Their own subsequent and consistent actions betray the intention of their mystique with secular motive of their future. One is able to trace such a picture of the cultivated mystique on the part of Aryans from the Aryan created implausible void itself and from resentful murmurs, sly remarks in folk songs and lore, and literary denunciations in anti-Vedic Aryan writings that have survived.

The Power of Naming ‘Dravidians’

The earliest and significant appearance of the term ‘Dravidian’ in Aryan narratives was most revealing of the Aryan shrewdness as survivors and, still indicating that they have not entirely lost their survival mentality. The appearance of the term as a substitute for the native peoples has had serious implications that are not delved sufficiently into by other writers. Just to identify them:

1. Having settled among and survived on the forbearance of the peoples of the land for many centuries, the Aryans chose to erase the names of different peoples, their kingdoms, kings, chieftains etc. and grouped them all simply as one collective called Dravidians.
2. Of the several explanations on the meaning and origin of the term, the implications of dark-skin colour and *dasa* (slave) stand out as common attributes of all under the Dravidian rubric.
3. As nameless people, they were all reduced to nothing of any significance, as they were all (of all ages of history) of one nameless race category.
4. The natives’ achievements and the significant differences among them were of no consequence to any. More importantly, contemptuous of anyone raising any issue about it, the Aryans did not have to acknowledge the natives for anything. They had the cheekiness to behave, even as they were more nativised than the natives, that they owed nothing to them, the undifferentiated Dravidians, and expected nothing from them except their obeisance as *dasas*.
5. By the power of simple naming, the whole presupposition of nativisation was wiped off the slate and aryansation was inscribed without explanation.
6. In that single act, the natives were made to accept the identity of Dravidians and its demeaning implications.
7. If there were instances of protests or even armed oppositions to the egregious behaviour of Aryans, they were suppressed and erased from their narratives. The false notion that Aryans were cultural benefactors to whomever could not be maintained otherwise.

A *nota bane* on the question of Dravidian race needs to be firmly stated: It must be clearly borne in mind that the Aryans were the first to introduce the notion of race in the sub-continent. The excessive pride in one's race with contempt for others belonged entirely to Aryans and it has stayed with them as part of the Vedic mentality*. A disdainful act of applying a racial epithet, the Vedic coining of Dravidians had reduced most of the ancient cultures of the sub-continent into a nameless race called Dravidians. The distinct and exuberant variety of native cultures was thus wiped off the sub-continent's cultural landscape. It meant the replacement of the humane and cheerful variety of native cultures by the dull forlorn sameness of aryanized one. From then on, the aryanizers would primarily see everyone through two chameleon's-like lenses: whether one is primarily of the Aryan descent, or primarily of the Dravidian descent, often an agonizing toss up among a whole range of hues. The power of bringing others to subordination by a simple act of naming them was an odious feature of the Vedic culture. To refer to one another in racial terms, or, euphemistically, as opposite categories of brahmins and non-brahmins ultimately became a very unfortunate development. It was the making of Aryan racism. In the nature of things, mongrelization had kept far ahead of aryanization. The hybrid population was rapidly expanding, and the Aryan priesthood with chameleon-like lenses was busy discriminating between different shades and assigning different social standing to them in the Vedic system of life that was being organised. Looking ahead, relatively fair-skin orientation came to be the name of Aryan race for all settlers (from pastoral Aryans to Greeks, Romans and all other middle-easterners, Turks, Persians, Sakas, kushans and their spillage thrown in). Thus Aryan ranks grew in number. Yet the Vedic mind of the Aryan priesthood (brahmins) continued to rule the roost from its mystified perch. The pride in fair-skin identification of Aryan race and the disdain for dark-skin identification of Dravidians still rule the minds of most despite the smudging of colours in the ongoing mongrelisation. Its taking the form of selective breeding now still highlighting on fair-skin on the part of just about everyone has not affected the Vedic colour-stained prejudices of *varnas* much.

Secret Code of Private Discourse

The strangest device of mystification by Aryans was the secret code of communication they devised. By intent it was *made* to obscure what was conveyed than to reveal. It was strictly limited to the emerging priestly class of Aryans as a means of communication among themselves and with their choice gods. The specially made secret code was named Sanskrit. The irony of it all was that, since the Aryans were unlettered and were nativised only in all details of the native culture, including native languages, linguistically they had nothing of their own to draw from or to work with. The divinely inspired Sanskrit code was in fact made up of linguistic pilfering from every developed language of the natives the Aryans came across. Their metal of cleverness, however, was tested to the maximum to render the freely gathered words, linguistic structures, grammar and accents as obscure as possible so as to appear as the creators of the divine language* itself. The fact of this can all be laid bare today with linguistic evidences. The coded Sanskrit was decidedly prohibited from the reach of common discourse, and it bothered none[□]. All the same, incongruously, Sanskrit seemed to have bloated the fair-skin race mystique among the ordinary people further that Aryans were no ordinary mortals after all.

Tunnel View, Linear Construction, and Teleological Focus

As one of several possible stories of reconstruction, in the absence of the Aryans' inability to leave any evidence of them before or after nativization, the brief scenario is of greater probability than the

* For further evaluation of racism, see pp. 161-166

* For a critique on Sanskrit as a language, see pp. 153-158

[□] It is interesting to speculate that it was probably a part of Vedic calculation that it could eventually result in the employment of millions of unemployable Vedics as Vedic scholars of writing, teaching and interpreting, apart from university departments of Sanskrit scholarship.

Vedic narratives of them can ever measure up to. It would serve as an adequate template to begin the broader inclusive construction of this critique. This would certainly beat Vedic Aryan mystical bluffs claiming to be evidences of their greatness. For the present, we may re-emphasise three significant features of this scenario that overshadowed the development of Vedic un-social order.

One, given the minimal-ness of the pastoral shifting-life of Aryans and their memory serving as the only means of recording fears of nature, the early Aryans had nothing much to draw from even if they ever wondered about nature. They were probably prone to ritualizing a life of mere survival , but nothing in the way of speculation about life. There was nothing about them before and after arrival in the verdant plains of the northwest part of the sub-continent to give even a shred of the benefit of doubt, as many tend to do. One may speculate that their reaction to the settled culture, in the absence of any evidence, was dumb or dumbfounded. Neither did they appear to have had much in the nature of culture shock for an aspiring minority in the process of nativisation. Apparently they had savoured it, but did not judiciously register anything about it, lest it should betray that they were beholden to others, even to the native ruling classes whose favours they had always sought. It could be said to the dubious credit of Aryans that they were consistent in not recording anything of them in memory either during the cattle grazing days or of anything in memory or writing as they were nativising themselves into a cultured literary people. As part of their mystique building, keeping a record of themselves in the broader context of life of relationships never became a habit of Aryans and Vedic Aryans.

Two, the natural inability on the Vedic minds part to keep any record, verifiable or otherwise, about themselves was, interestingly, not a handicap after all. In all probability, it became a deliberate skill to appear mystically above mundane scheme of things and to remain unaccountable to anything unsavoury. It certainly helped them to be seen, by themselves and by others, not as ordinary men and women of ordinary shortcomings, but above the ordinary as virtuous, wise, and blameless. Most importantly, the mystique had also enabled them to hide the Aryan race prejudice in the scheme of *Aryavartha*. Further, because of the non-contextual habits of their wandering days, the Vedic narratives of their time of settling-down and ever afterwards have consistently remained non-contextual, non-historical, and, inevitably, anti-historical. Deliberate mystification was an intentional act of concealing, or to claim more substance than the deceptive fluff it was. Truthfulness was invariably a victim of such mystification. Thereby, historical claims of Vedic narratives remain generally suspect, and are untrustworthy for general construction of history. Interestingly, it is another wonder of wonders, then, that great many unquestionably learned authorities on Indian culture and history today happen to be professors and academicians with Vedic orientation to their lives!

Three, the cattle-raising Aryans appear to have wholly missed the nuance of a cooperative, joyous and shared communal living during their pastoral endless epochs. While scheming and shaping the Vedic system of life in the course of a thousand years, the Aryans could never be suspected of having had any trace of happy communal instincts in them to promote in others. The Vedic society was a deliberately programmed non-communal system to dourly work towards a particular racist Aryan political end. The Vedic society was a misnomer, as it had nothing to do with the meaning of community, particularly as the pre-Vedic ancient Indian cultures could be considered as cheerful communities or societies of happily shared cultures.

Thus, the Aryan and Vedic Aryan culture in the Vedic narratives begin with the tunnel Aryan-centric view, made to have a linear development and end in the teleological *Aryavartha*.

The Acid Test

In any case, in the above context, this critique would unravel that the attribution of great spiritual wisdom and impressive metaphysical insights to the Vedic Aryan mind would be a bluff. The acid test of this critique is, for whose benefits? The signed and ordained beneficiaries according to their own Vedas and stamped so for all generations have been the Vedic's; in more precise and analytical terms, it is the brahmins'. Is this brahmin-baiting! That would be an imbecile diversion. How could the ever-baiters of people become the baited? It has been a profound conundrum of our culture, pretty comical all the same. The acclaimed wisdom and metaphysics of the Aryan Vedic mind to the extent it never could address the problem of dehumanisation with contrition, it indubitably constitutes as the bluff to rationalize or divert attention from the problem of its creation. The truth and fact of it as commonly understood would establish Vedic bluffing incontrovertibly historical. It is indeed a wonder of wonders that dehumanisation has been the unrecognized massive festering problem of our culture and that it had been the most distinguishing Vedic signature mark of the longest lasting culture. More acutely, few have dared to recognize that the values of the *uncultured Vedic tradition* have been the lubricants that have allowed the Aryan racist, hegemonic political grindstone to grind on using the nature of being human as its grist. The puzzling problem would resolve only at the time of the baited relationship between brahmins and dalits^{*} at the opposite ends of our cultural spectrum would be seen sincerely as equally dehumanizing caricatures that are equally impaled. The all-inclusive humanization envisaged would emerge unscathed by the same Acid Test.

To conclude this section on nativisation, perhaps by 1700-1200 BCE the fledgling early pastoral settlers had now become fully part of a new culture they were shaping up. It was the formative period of the Vedic art of professional mind-control, not of any one person but millions of minds of a native culture at any given time. If there was any daring and crazy notion to enable a miserable minority to accomplish such a mind-boggling feat of real inhuman endeavour, this certain was the only one. Aryans called the steady acceptance of them as a superior race by whole kingdoms, regimes, culture after culture as aryanization. For them to survive and survive well, they had to believe in their own bluff that they were superior and were the creators of everything. Therefore, they had to believe themselves that they owed nothing to anyone else and that everyone must remain beholden to them. In fact they had nothing to contribute to their becoming cultured except in being exploiters and eventually oppressors. Again, as wonder of wonders, they consciously and artificially began formulating a new paradigm of culture, an engineered one, for their racist minority domination. What emerged was not a cohesive society but one under duress of an elaborate system of inhumanity from which the priestly class of Aryans stuck out like a sore thumb. An endless lot of bluffs after bluffs have been awkwardly needed as cover-ups for that purpose.

Inevitably, it is reasonable to think that the grasping habit of Aryans had full sway incorporating the native gods, goddesses, religious thought and practices as their own. With everyone's connivance, Aryans made the boldest move so far to install themselves as the priestly class at the top of the socio-political system they had begun engineering. Thanks to the obeisance of the dark skin natives to the fair-skin interlopers. The sophisticated skills of mind-control, interestingly, also meant that the entire kings and political leadership would come under the sweep of Vedic scheme of life. Yet, Aryans were quite astute about safeguarding their rarefied, exclusive, Aryan and fair-skin minority status as the best bargain to work towards their ultimate political agenda. Theoretically, the shrewd Aryans did not consider it relevant to gain primary political control in their own hands. Instead, the leaders of the carefully shaping Vedic community of Aryans chose to just being the supreme priests of the entire social order they were creating. In their eminently crafty ways they had calculated that they would

* More derisively known in international diction as *pariah (praiyan)*. Incidentally, a Tamil term that is historically of multiple critical significance of the Vedic mind's *Aryavatha*. See pp. 127-129

eventually gain overall control of the entire sweep of political, religious, economic, civil, and social matters as they would become advisors, policy-makers, administrators and, of course, men of unfathomable wisdom on just about everything. The mind of the entire peoples of the land could be made their captive without their having to have direct hold of the reigns of power. Those that are subordinated would do their bidding any way and the Aryan priesthood/brahmins could remain above the fray of power failure, unaccountable and blameless. The Aryans had now become (by about 1500 BCE) fully part of a new culture they were formulating without ever becoming integrated with it. All told, it was all pretty crazy, but that composition has been our lot as our culture.

Mystification, Aryan Mind's First Specialized Art form of Reality

We would be moving to the next phase of nativisation to a totally blurring Vedic Aryan terminology of aryansation and sanskritization. It would be helpful before arriving there to jot down briefly what had emerged so far as the initial patterns of Aryan mystification. It was the reality of their nativisation clear as daylight. In plain terms, mystification meant misrepresentation of truth, or hiding truths. But lies do not make mind-bending art forms. The Vedic Aryan mystification had vivid graphic details. It had to be elaborately orchestrated in songs, dance, legendary stories, unearthly epic heroes and all the lights and glitter of public pleasing shows. It had to be an art of self-deception and as well of deceiving endless generations of others. The narratives of that spirit were far more purposeful than merely entertaining. Its heavily laid scenes with solo interludes of philosophies, metaphysics, artistic compositions, or whatever were of such laborious and irrelevant kind that the so-called scholars reading them were either sidetracked by the interludes, or bypassed them deftly. It was the most puzzling kind of misrepresentation that came to be known as aryansation and sanskritization, harping on the wisdom of forefathers. Just throwing in the terms of ancient wisdom of forefathers seemed to be adequate to satisfy claims of versatility on the part of the Vedic Aryan mind. The creation of the most ancient and the most enduring apparition called the Vedic culture of India was to be an unquestioned reality. The nature of that reality, whether fact or fiction, is of no consequence to the Vedic culture. Nevertheless, a two-pronged obsession of Aryans – one to create *Aryavartha* at all costs and, two, to pitilessly make everyone pay for it in one's utter dehumanisation – they could not be screened off from one another. Despite the glitter and light show, the large shadows of this reality were ever present like hovering phantoms for everyone to see. But the show of their epitomized epics went on like nothing was wrong anywhere. After all, it was a show of great magnitude centred in the Vedic Aryans and in themselves. The linear coursing of the Vedic-Aryan narrative was firmly set and its chief actors firmly fixed to play their determined tragic heroic roles – their shadows appearing as self-determined roles. Scholarship is too heavily invested in the symbolism of the tragic heroic roles so as to minimize or ignore the devastation to the lives of people of the land. Modern entertainment industry appears to be the last resort to raise questions or poke fun at the indiscretions of the Vedic-Aryan narratives and the nefarious characters in them.[•] The native religious tradition having had advanced in developing faith in one Supreme Being (later identified in Vedic sources as Brahmmam and Brahman)[□] their worshiping and devotional practices evidenced in their temple worship, statues of gods and goddesses. In the formulation of the doctrine of varnas (colours) as the law (dharma) of nature was a radical aspect of Rig Veda and one could see the Aryans emerging as Vedic Aryans. Having abandoned the pastoral skills and not having acquired any of the skills of the settled culture, Aryans relied solely on their skill of mystification and mind-control for their livelihood. Thus, the Vedics, particularly the priestly section, became very much a land owning class everywhere and never needing to exert on the land endowed to them by kings and chieftains. Having disowned their past of sheep and goat grazing and never having

[•] Interesting to know that great many of the moneyed from Vedic background as such could be considered as heavily invested in the entertainment industry to make money by poking fun at themselves.

[□] The term Brammam or Brahman is derivative of Tamil *Peruman*, *Paraman* or *Perumal*. The fact of the far extension of Tamil culture up to Baluchistan (norwestern part of Pakistan) and Afghanistan before 7th millennium BCE have been affirmed by evidences of many Tamil names of places, hills and spoken words still in use in the region.

learned the skills of cultivation, they could never soil their hands like the compulsive –obsessive syndrome and, in general, never sought physically demanding skills of exertion.

The acculturation period of nativisation leading into aryanisation or sanskritization during the long period of a thousand years or so also meant that the Aryans presumably had become skilled in arts and letters, innovators of ideas. or inventive in tools when all the cultural and material achievements of native cultures could become their possessions effortlessly by just denuding the natives' mind and humanity? The Vedic mind was never up on historical matters. Absolutely nothing of this sort could happen and it didn't. Our contention is not a problem of exceptions. Embezzling and plagiarising became two sides of the coin of despoiling the native cultures by the Aryan/Vedic mind* that one would see again and again.

In any case, thanks to the Vedic pattern of culture-making without attributing anything to anyone else than themselves, historically and in truth, the purloined treasures and cultural achievements of native cultures were the ones that constituted the substance of what has come to be the glorious Vedic culture. However, it is of critical importance to note that the ancient cultural achievements that were incorporated as their own creations by Aryan intruders soon became archival antiques. As will be illustrated, the creative minds and skills that had contributed to the achievements of ancient cultures were squelched by the Vedic mind and left stored away like unwanted things in a rat-hole. Being obsessed with its own political agenda, the Vedic mind had no skills or inspiration to promote the energy of the cultural artifacts, the mark of its mindless nativisation. For want of appreciation and promotion, the creative spirit of the native cultural tradition just fizzled out. No cumulative creative spirit of the culture was possible afterwards. Those cultural-wrecks standing scattered all over the land as our own Stonehenge sentinels are witnesses to our past pre-Vedic creativity. Without meaning to be clever about it, the only demonstrated Aryan empty creativity in every such instance was to confer entitlements of ancientness and wisdom on those achievements to be mystified and preserved as though of Aryan creations. The worship of antiquity or honouring of the past as they were, in a way, was Vedic mind's acknowledging of its own failure as a creative mind with regard to all of them. That would be a contradiction, as neither humility nor truthfulness was an acknowledged virtue of the Vedic mind. These common sense observations of life of Vedic cultural scene would, of course, be denounced by erudite citations of Sanskrit *slokas*. They would not be of any help before self-evident truths as seen just by common sense, really. They have been tried.

By general conjecture, by about 1400-200 BCE Aryans had begun the fabrication of fabled stories of mystification of their sojourns and exploits. for their supreme purpose of dehumanizing and exploiting others and in the course of next several hundred years before they were completed as a compendium known as the Rig Veda. In the same vein of mystifying and fictionalizing the Aryan ego, the Rig Veda was followed or paralleled by other Vedas (Yajur, Sama and Atharva). The last one was probably completed towards the end of the 3rd century BCE. All of them were committed to memory in Sanskrit*, a lingua of their own make and for their own purpose in the course of Aryan nativization.

* Embezzling and plagiarising would be inappropriate terms to describe the organic development of any culture, but the tailor-made culture of India where a calculating Vedic mind deliberately denigrated, left out, erased and never acknowledged the contributions of others in its selfish greed, it is of particular importance to point it out in order to unravel the true nature of the Vedic mind. See below for a discussion of assimilation as a misnomer for describing the Vedic homogenisation, pp. 120 & 185

* For a critique on Sanskrit to see why the term lingua is more appropriate than the term language, see pp. 153-158

Religiousness of the Natives of the Land – Abscured Critical Factor

In the backdrop of the scenario of the Aryan entry and their being nativized, two things stand out. One, there was nothing to speculate about religious faith or practices of the pastoral aliens before or after they entered the land. Two, the mere filling of their emptiness by some writers with the supposition that Aryans probably feared or admired the elements of nature and the sky above is superfluous and uncalled for. It is indicative that such writers never paid any attention to the fact that everything Aryans had gained as culture was from the settled native culture. As indicated already, more significantly than anything was the religious tradition of the settled culture. On the strength of nativization of Aryans, the general projection of religious implications of the Rig Veda to the Aryans' pastoral past would be invalid. It was composed only after more than a thousand-year nativized living and mixing with the peoples of the land. The proverbial memory of Aryans simply did not have anything in it for them to recall with pride or joy; their memory was a significant development of the consciously cultivated habit of the need for new mystique building. Without discrediting the acute insight of the Aryan priesthood, it is maintained that the religious underpinnings of the Vedic culture (beginning around 1700 BCE or much later) were found entirely in the native soil that were generously weaved around the skin-colour racial prejudices. It was not to the interest of Aryans to acknowledge on their part any of the religious roots of the settled culture. Yet, any attempt to restore integrity to the truthfulness of our culture has to acknowledge the deeply religious foundation of our ancient cultures that preceded the arrival of Aryans. This is no attempt at mystifying our ancients. Our insightful assertions are empirically founded and matters of commonsense. Since the native cultures were materially and culturally advanced, their world-view had to have been very human centered and empirical in dealing with nature.

If writers would simply remove themselves from the Vedic-Aryan tunnel view of Indian culture, the larger and vibrant cultures of the subcontinent would zoom in. The names of gods and goddesses and metaphysical thinking of the earlier cultures are not to be imagined. They are found in the earliest hymns of Rig Veda and, more vividly, in the extant traditions of the ancient cultures. That the Vedas would not subscribe to such facts is to the supreme discredit of the Vedic Aryan mind. The significant point to note is that the basic religious elements of the pre-Vedic cultures continued even grossly as the foundation of the highly mystified Vedic culture, although transmuted as the racially charged instruments of a secular vision of Aryan domination. The zooming of the larger view would inevitably highlight solid evidences of gods and goddesses, particularly traces of theistic thoughts garnered, particularly from the oldest extant Tamil culture of India. We have considerable archaeological and literary evidences for that. In any event, the extant Tamil literature give substantial clues to the religious beliefs and practices of the ancients. In the light of empirical suppositions and evidences, in all probability Indian culture would have emerged as an eminently spiritual and worshiping culture without the Aryan intervention of race orientated secular design. With these probabilities clearly established, there is no ground for the prevalent notion of the Vedic culture to stand on as either a spiritual culture of its own or as the oldest culture of India. What the Vedic Aryans had made the subsequent culture to believe is another story for us to pry into. We would of course truthfully acknowledge all attributes of the Vedic tunnel vision one by one at appropriate juncture as the longest standing feature of the Vedic/Indian culture.

It is not surprising that the mindfully made Sanskrit medium of the Rig Veda itself had employed many Tamils words for the exposition of the fundamental doctrines of Aryan domination*. This critique makes it known to affirm the point of the authentic religiosity of native cultures as well as to

* Just to name a few of their Tamil origin: *Karmam* (*karma*), *darmam* (*dharma*), *mayam* (*maya*), *mukthi*, (*mukti*), *yogam* (*yog*), *manthiram* (*mantra*), *thanthiram* (*tantra*) of more than two-fifths of Sanskrit words alone have been confirmed as of Tamil origin by Tamil philologists and etymologists.

indicate the irrational mangling of the subsumed words from other languages, most of which were far from the fluff of spiritualism attributed to them by the secular intent of the Vedic mind. It is important to note that the understanding of the natives' gods, goddesses, theistic ideas, or the ethics of love and compassion were from Vedic Aryan need. They were not faithful representation as they really were to the faithful of the land. The native religious tradition having had advanced in developing faith in one Supreme Being (later identified in Vedic sources as Brammam and Brahman)[□] their worshiping and devotional practices evidenced in their temple worship, statues of gods and goddesses. The formulation of the doctrine of *varnas* (colours) as the law of nature (*dharma*) was a radical departure of Rig Veda that was entirely alien and in opposition to the native understanding of faith in one all-pervasive Paraman (*brahmam, Esan*). It is an unbridgeable gulf in Vedic spiritualism that has lasted to this day. The authenticity and strength of the native faiths of Saivam and Vainavam have survived on their own strengths to this day and would remain sound and alive when divested of the long encrustation of the secular Vedic thought and values. Their respective far cries in the name of *Shaivism* and *Vaishnavism* barely had any trace of the authentic faith implications.

Aryan compelling need was for culling out a systemic secular design from the native faith orientation to bind the natives by their weaknesses and use every resource of the natives for their own enslavement. Vedic Aryans simply seized upon the religious fervour of the natives as though it were the secret of the natives' strength and transmuted it as their own strength. For years, the truly grave insights about the natives' weaknesses and strengths were tempered into invincible Vedic mind-control insights and leverages. These in turn were maneuvered with ease to the creation of the priestly mystique to mediate between the natives and their deities, as the wholly secular minded Vedics they had already interposed themselves between the native rulers and their subjects in civil matters. Having abandoned the pastoral skills and not having acquired any of the skills of the settled culture, Aryans relied solely on their skill of mystification and mind-control for their livelihood. Thus, the Vedics, particularly the priestly section, became very much a land owning class everywhere and never needing to exert on the land that was endowed to them by kings and chieftains. They never learned the skills of cultivation and never soiled their hands and, could be said in general, did not seek physically demanding skills of exertion. These were all, by their very nature, became the Vedic scheme that was cynically built from the base of native religiosity: it had to be and was irreligious, inhumane, oppressive and exploitative as planned and executed. In this light, the Aryan/Vedic/brahmin capacity to garner powers, privileges and employment opportunities for their kind as priests without much or any sweat at all has been most astounding. The gross notions of dehumanization in the name of aryanization and, that too, pompously done in the name of god-ordained brahminical (Aryan) wisdom should be held plain insane, if not hilarious. That the Vedic mind was able to accomplish all that was their genius, uncontestable by any power seekers, minority or majority.

Given their fair-skin leverage, Aryans could be seen gaining acceptance as priests of the native gods and goddesses as well. With the same leverage, Aryans had already gained favors with rulers and chieftains even before pretending to profess natives' beliefs. Still remaining a measly clannish racist minority by choice, the priestly Aryans began mulling over long-term view of security and of gaining social and political ascendance. In that milieu of steady successes in the trials for survival, Aryans had become nativized enough to the point of feeling themselves as one of the native sections of the population. They now began developing an audacious long-term pattern of social engineering for gaining mastery over all cultures of the dark-skin people throughout the sub-continent. The deep religious beliefs of the people were to constitute the mortar to hold the socio-economic-political scheme of the society on which would stand *Aryavartha*. As indicated, the complicity of the native leadership in

[□] The term Brammam or Brahman is a derivative of Tamil *Peruman, Paraman or Perumal*. The root of *param* as the all pervasive universe is the key to note. The fact of the far extensive Tamil culture up to Baluchistan (northwestern part of Pakistan) and Afghanistan before 7th millennium BCE have been affirmed by evidences of many Tamil names of places, hills and spoken words still in use in the region. Long ignored, these facts are assertively made known now.

this scheme, the most critical factor of aryanization cannot be minimized. With the Aryan ingratiation, the mind-bending Vedic power worked: Little did the aryanized aristocracy realize that they had become mere supplicants to and facilitators of Vedic design of life at the cost of the integrity of their people. The premise Aryans had worked on, as it were, could be stated as: All Dravidians of the land shall be brought under the sovereignty of the Aryan race to be named *Aryavartha*. It was to be the inspiration to all as well as the anchor of the Vedic-mind as it would developed.

Crucially, it was the priestly class brahmins among Aryans that had the leisure to work on the grand plan of their conception. The critical points that stood out of the above premise are to be noted clearly. One, it was a premise of unfathomable inspiration that became the leading Aryan race obsession. Two, it was to be the ever-stabilising anchor of the tumultuous social engineering in being implemented. Three, the priestly class was to be the unquestionable purveyors of the scheme and to always remain perched at its pinnacle. Four, the ballast and the sweat-of-the-brow performers of the engineered web of the society to be made afloat were to be primarily peoples of the Dravidian lineage. And, five, fully conversant with the strengths of the Aryan race and the strengths and weaknesses of the Dravidians, the grand scheme could be replicable everywhere pretty uniformly. The circumstantial transformation of the feckless and uncultured grazing settlers becoming the priests of the gods and goddesses of the cultured natives referred to was most extraordinary. Now, the Aryan priestly class could speculate, not vaguely but concretely, in all changing situations of all ages by hankering to their engineered universal scheme. For this reason, the so-called Vedic religious tradition that developed out of this situation always remained crassly secular, political and very successful for the longest time in human history in a way no other religious tradition could be seen.

It is admitted that given the assumptions of this writing from the beginning, the cursory reconstruction of the basic outlines of the ancient culture of India and the insights as depicted necessarily follow as the most probable historical construction. There was nothing to reconstruct from the un-historical Vedic narratives other the unrelieved theme of oppressiveness. The fact that others have not done so, or that it would outrageously undermine Vedic Aryan brahminical assumptions of its mystified construction would be absurd for discrediting this probing attempt to disgorge the motivation of the Vedic Aryans' tunnel vision. This forthright credible reconstruction answers the long puzzling question: How on earth did the pastoral cattle grazers, in small number at any given time, manage to overwhelm the vast number of civilized natives? To do anything less is to leave things alone as fait accompli Vedic construction, as others do even in the name of scholarship. That should be absolutely impossible to maintain in the light of this survey and to the restoration of Indian culture's integrity in the name of humanization. All reasonable, historical and experiential rebuttals to this critique and insights have the open forum to come into play.

For the mechanics of this writing, it is posted that in the attempt to raise grassroots' understanding of the cultural crisis, it is imperative for new critical scholarship to arise. At one level, elements of the religiosity of the native culture imbedded in the Vedic hymns need to be gleaned out of the Vedic fluff. It is yet to be done to expose the contortions. At another important level, the so-called sacred hymns constituted a handbook of fair-skin disdain, vindictiveness and appalling compulsion to subjugate dark-skin people wherever they happened to be. This is yet another unexplored field. Those who are of critical intellect and proficient in Sanskrit could do the exploratory work in both areas. It would certainly serve conventional ideas of academic studies but more importantly serve the purpose of all round critical consciousness-raising by breaking down myths. They had been the natural leaders of their people earlier; now as vedized aristocracy of kshatrias, they became synthetically more oppressive to their own people.

Rig Veda Rationalisation

We have no reason to explore the Vedic Scriptures, particularly the Rig Veda, from any claimed religious point of view. Within the stated purpose of this exploration, its only interest is to explicate what is self-evident historically and culturally that has been ignored or suppressed. Most scholarly assumptions suavely take for granted the Vedic suggestion that the creation of the caste system[□] is inspired by the grand creation myth in the Rig Veda. The centre piece of Rig Veda is its creation story about *Purusha*, the first creator being. By his sacrificial act, first, the earth and all its material and immaterial things came to be and, second, the rest of the universe of sky, sun, moon, stars etc. came to be. These aspects of the Vedic creation myth as to why and how *Purusha* came to be sacrificed, the nature of belief in the myth, the sacrificial forms in adoration, and the grandiose cosmological wondering about all these as matters of anyone's faith are not our concern. On the other hand, the kernel of the myth becoming the foundation of Indian culture is of dire consideration for anyone that feels oppressed by such suggestion. As historical enquiry, our interest is in seeing how the sacrificial myth of creation came to manifest in the Vedic Aryan society and its eventual suffusion in the entire culture of India.

In the first place, the absurdity of the Vedic attribution of its social engineering to *Purusha* and its unexamined acceptance by scholarship could be made to stand on its head by a simple question, which came first, the Rig Veda myth or the un-social culture that was engineered by the nativised Aryans? The creation story was a rationalisation of the thoughtfully fragmented society that had been shaped, formed and engineered by an extremely clever Aryan mind. Sardonically speaking, it was the greatest achievement of Aryans' nativisation. Nearly a thousand years before the indolent Vedic mind began composing the hymns of Rig Veda in the course of several hundred years, it had begun the process of un-social engineering and had it working according to its criteria. Aryans had already fully developed the art of mystification, and the Rig Veda story of creation was merely a tail end rationalisation of a fully developed and un-social system. The Aryan mind, in being thoroughly self-centred for survival and thoroughly arbitrary and inhuman in its ascendance, needed no rationalising mystification for its behaviour. Probably, the Vedics' many pronged irrational, illogical and unhistorical assertions of their origin, antiquity, wisdom, creativity etc. probably needed the creation story to align the Vedics with the creation of the world itself and to sneak in the claim of their divine origin. All these spinning acts are of no consequence for our focus. In the time line, the Rig Veda compositions of 1000 hymns might have taken place in the course of 1500 to 1200 BCE. In all likelihood, notwithstanding the creation story, the Aryan un-social engineering would have succeeded all the same.

We need to go back to the Rig Veda myth in order to rationally and ethically unravel the Vedic un-social engineering in a way not attempted by other writers. The Divine mouth of the *Purusha* was pictured as the highest caste of Indian society, the brahmins (priests); his arms were the kshatriyas (the warriors); his thighs were the vaisiyas (farmers and merchants); and his feet were the sudra (all the skilled manual labourers and servants). Some Vedic minds would venture to point out that the depiction of the creation story was not quite exact. They are not exactly clear in saying that whatever. What could be less or more exact to the story that came to be oppressive of everyone without exception? The Rig Veda hymns merely recited what had been a set pattern of un-social divisions. It can be said to have sanctified the reality of the existing mundane pattern in the Aryan mind's fitful or sloppy cosmology.

For the purpose of reflecting on values later, it could be pointed out that the projection of divinely manifested earth and heavens had the kernel of the idea of divinely manifest human society in it. For the same reason, it is also significant to note that divine sacrifice was the cause of the entire divine

[□] For an analysis of the Vedic un-social system under a new nomenclature, see *kuttai manam* , pp. 67-76

manifestation. It would become evident that the idea of sacrifice itself was so human because, one could say, it was so divine. Vedic minds would very indulgently nod to these statements. Yet, these insights clearly implied in the creation story of the Rig Veda were totally shunned in the Vedic value-orientation to life. That was strange, and it would become stranger and more paradoxical as we move on. To the arbitrary Vedic mind, apparently, selective reading of its own compositions could not be a problem. To identify and demystify it is the only reason for our appearing to stray into the field of general metaphysics.

As for this enquiry, Rig Veda was a mundane compilation to serve the mundane *Aryavartha* purposes. It is very much serving the same purposes still. It was not without reason that its offensive content of a mundane Vedic mentality with secular political focus was kept hidden from others by a lot of Vedic spiritualism. It was done with utter disregard and contempt for everyone else. That was the nature of knowledge, wisdom and truth of Rig Veda, obliquely referred to in great frequency in Vedic writings, and meant to reinforce the Vedic mind to remain steadfast until becoming victorious. By the same disingenuous utterances of knowledge, wisdom and truth becoming victorious (*jayathe*) it was also meant to confound everyone else. The brahminical Vedic mind would not care what others think of it as it stands effectively behind its spiritual fluff. A whole lot of others with disturbing questions about their integrity do care about what others think of their culture that they had been made to wallow in. The *dharmaic* scheme developed a life of its own under the purveyance of the Vedic mind without further need for divine intervention by the mythic *Purusha*. A mere reference by a Vedic priest to the *dharmaic* law of sacrifice would be adequate. The Vedic mind knew that the law of *dharma* was plain earthy, that the Vedic mind in itself was earthy too, but it needed the mystification of the Vedic non-ethics^{*} of *dharmaic* law to demand compliance to pursue its earthy but insane scheme of achieving *Aryavartha*.

Other Vedas in tow called Yajur, Sama and Atharva added details of sacrifices and rituals. The claimed literary merit of Rig Veda and the later compositions of rest of the Vedas are of no merit to our enquiry. Their combined significance was in providing the rationale, mystification and justification of the Vedic un-social order. They also provided all the subterfuges necessary to lead to *Aryavartha*. Together, they constituted the most reactionary composition of recitations for dehumanization of dark-skin peoples of the sub-continent by the fair-skinned minority of Vedic Aryans. For the Vedics' own reason, they have been held as sacred scriptures, and the Vedics could colourfully and celebratively live by them. As mask wearers, larger numbers of us do join the celebrations. Thanks to the Vedic mind, it has so far truly succeeded in its astounding deceptions. Today we are much more critically privy to the knowledge, wisdom and truth of Vedic bluffs. The truth of an inclusive critical understanding will have to succeed. The Vedic mind's own demonstrated steadfastness in its irrationality would only help to unravel the mind.

Vedic Value-Orientation—*Varnashrama Dharma*

Rig Veda's creation story sanctified the Aryan un-social divisions not by just naming them but also in providing ideological rationalisation with a set of values,^{*} popularly or notoriously (as the case may be) known as the *varnashrama dharma*. It has been already referred to, just a sum of its understanding would be helpful. It is a compound expression of three ideas, such as colour (*varna*), intense effort (*shram* or *karma*), and duty (*dharma*). It is perhaps the most significant compound, rather compounding

* Vedics' so-called ethics do provide benchmark for performance of duties but are strictly circumscribed to their understanding in the context of Vedic doctrines. Since those ideas of duties do not coincide with the generally understood ethical values pertaining to dictates of conscience, virtues of right and wrong, love, compassion and such, it is prudent to identify Vedic claims as non-ethics. Vedic duties and common understanding of ethics are plain contradictory.

* From now on the expressions 'values of *Varnashrama dharma*' and 'Vedic values' would mean the same and would be used interchangeably, and the expressions 'Vedic Aryans' and 'Vedics' or just 'Aryan' would interchangeably mean one and the same.

linguistic expression, in any spoken tongue. One of a kind, it has stained the entire Indian culture as well as the personality make-up of just about everyone in it for all generations. We will not presently get into the details of the functional division of the society and the assigning of names to such divisions in Rig Veda. For our critique, our own naming of the Vedic un-social engineering is found in the next section below.

As to *varna* (colour), it readily insinuates the fair-skin and dark skin obsession of our culture. It is unmistakable that the Vedic Aryans' cast their colour-conscious race obsession to overshadow their engineering of the society into four functional divisions and named them as four *varnas*. It really would not have made any difference to the eventual development of the society by the Vedic plan, but they did make it a point to call them as four *varnas*. That was significant in itself as a colour and race prejudice. It is the nodal point to note in order to gain a bearing on the radically altering Vedic universe. The Vedic mind could not stay with its initial fair and dark skin colors as a cut-and-dry benchmark to serve its scheme. Now the newly sanctified synthetic scheme was to become a deliberate benchmark to alter and reorganise all naturally existing native societies into a synthetic non-society unheard of before throughout the sub-continent for all generations to come. To repeat, it was not accomplished by an invading army but by a trifling number of race-minded ethnics by engineering relentless coups that fragmented all cultures brought under the Vedic Aryan shadow. There were now two constants in the Vedic mind: the Vedic race prejudice and the synthetically engineered un-social scheme for dividing and reorganising new cultures. These two constants could of course be linked without any risk to them by figuratively adding the epithet colour (*varna*) to the four functional unsocial divisions. Thereby, their sanctification as ordained by the Rig Veda would be made known to everyone. Admission of new entrants from new cultures into these preferred divisions would be a great manipulating and selling point for the Vedic mind for subduing others in extending its reach. The overweening importance of the priestly brahmins in the developing Vedic culture became immeasurable. Thus, the idea of *varna* was no longer of just figurative significance but became a great value of functional and social importance in the Vedic engineered un-social scheme.

Two other aspects of the *varnashrama dharma* are *shram* or *karma*(strenuous effort) and *dham* or *dharma* (predetermined). Being *varna* (colour) coated, these two aspects of Vedic law become more mystical because of their more oppressive significance. The meaning of the term *karma** was mentioned as work or effort or action in the physical sense. In itself it is not self-explanatory. It takes us to its organic link to *dham** or *dharma*. What determines ones current work or role was whether one had performed one's work or role properly as predetermined in one's past life. This *ad infinitum* mystical

* Original Tamil term *karmam*, meaning ones' everyday work or activity in life in sanskritised version has come to mean one's predetermined work.

* *dharma* is a sanskritised derivative of the Tamil word *tharmam*. It has a common ethical meaning of sharing or giving alms to the needy. It is such a far removed misappropriation of the Tamil word

□ A less crucial term for our critique is Brahmm or Brahma or Brahman, meaning, the all pervasive mind, spirit, power, godhead etc. Brahmm is a derivative of the Tamil terms *Peruman*, *Paraman* and *Perumal*, all meaning the pervasive Spirit of love specifically attributing to Isan, Sivan and Vitnu. See the sub-section below on the false mystique of Sanskrit language and that most of its words had been absorbed from other Prakrit languages, Pali and Tamil. Incidentally, the Vedic designation of Prakrit, to refer many pre-Vedic natural languages of people in the Gangetic plain, was its pattern of erasing from memory the very things that were graspingly taken from others. These languages were absorbed or shorn off by the Vedics' synthetic Sanskrit. Then the Vedic mind chose to name them all as just Prakrit, as just lower form of native languages. The specific identities of those languages after despoiling them was irrelevant to the Vedic mind. This pattern of erasure was seen in the Vedics' distinction of plagiarising and incendiary compulsion to negate the distinct identities of pre-Vedic cultures and kingdoms that were reduced to a single nondescript blob, Dravidians.

notion became a smoothening balm to the morbidity of one's doing one's given *karma* as one's own unalterable destiny. It is a sort of Vedic legalese to mean, ' just do whatever is given as your *dharma*'. It has more sophistication to which we will come later. Sanskrit has included more expansive common meanings of justice, righteousness, generosity, kindness and goodness of everything or nothing to *dharma*. These are added palliatives to do the predetermined work, which in fact would not change the predetermined effort to any degree at all. Everyone is made to have the spiritual realisation that the 'doing of one's *dharma* is its own reward. This sort of spiritualism is typical Vedic vintage. It is such a neat mystification that obscures the manipulating Vedic mind and absolving itself of the crudity of such act. In its arbitrariness meaning anything as it suits its need, the Vedic mind and its tool Sanskrit have been the greatest befuddling agents of the human mind. What has come to be the Indian culture is a vivid evidence of it. However, it is crucial to understand that the befuddling term *dharma* is the most powerful modifier of *karma*. From the simple matter-of-fact meaning of the original Tamil term *karmam*, meaning one's work or activity, and similarly the term *tharham*, meaning the act of giving or sharing, the Vedic mind converted them to mean the performance of one's duty. Its compelling nature and the foreboding doom of falling into a worser state in the next life were made to appear smooth as one's self-determining act. In the befuddling Vedic mystification the idea of *Purusha* itself figures as the creator. The idea of *Brahmam*[□] as compassionate creator comes later probably in the first century CE after injecting Tamil theistic beliefs. In any case, the imperatives of three-headed Vedic law of *varnashrama dharma* would function inexorably by its own *ad infinitum* logic without any regard for religiosity of gods, goddesses, rituals and their mystification. The Vedic law of *karmaic-dharma* is about the mundane political imperative of *Aryavartha*, and it was for sustaining Aryan ethnic race domination and nothing else. All else was, including religious and metaphysical justifications, just a fluff of scaffolding to build *Aryavartha*.

New Demographic Factor of the Mongrelised

There was a new factor in the demographic composition of the population that the Vedic mind had probably factored into its wholly new functional division of society. There was the big and growing population of the mongrelized mixed breed to be accommodated in the organic homogenising of people. The Vedic mind could not just flinch and walk away from their gene trailings. One may conjecture that most of the mixed-breed was absorbed readily into second *varna* of kshatriyas (warriors) and the third *varna* Vysias (traders). It was inconceivable that the native culture had had any trace of the society divided as trades orientated, warring and labouring groups endogenously so classified. The Vedic act of fragmenting a culturally unified and advanced society was their first fateful revolutionary classification for their own ends. It was never going to be the same society of great cultural and innovative strengths again. It was the dawn of the Vedic Aryan's invention in social engineering. The hybrids, no less natives than the Vedic Aryans, had most likely showed an enterprising spirit that was suitable for warfare and distant trades and maritime commerce. Those enterprising new entrants would, as expected in Vedic calculation, even prove to be more Vedic than the Vedics themselves. The brahminical Vedic Aryans by contriving the higher *varna* status to themselves could not sit around idly without monitoring every twitch in the system, like the analogical spider. In all probability it did turn out to be more than expected. The zeal of these entrants had proved to be a necessary bulwark against opposition to Vedic arrogant ways of fragmenting cohesive cultures. Further, in all likelihood, these new entrants, probably originally maligned for their hybrid-ness, would now prove to be a necessary buffer between the priestly Vedics, who could now hold their apartness more confidently from the maligned darker sudra *varnas*. With hindsight, the hybridized warriors and traders probably had the gross satisfaction of having a whole lot of others under them, the sudra *varnas*, to lord over and exploit with greater contempt than the Vedic priests, the inventors of the un-social scheme. These along with the priesthood could distance themselves from encounters of close proximity with the sudras. Such attitudes are still discernible in the so-called modern society. This was just as well for the priestly *varnas* as they would not be seen as the immediate oppressors of the sudras. It was welcome to the Vedic mind to get off the hook of ultimate responsibility and to remain stoically unconscionable.

Panchamas, the 5th Non-varna Functional group

Historically the last to be recognized in the Vedic universe, or, more precisely, created outside of the *Purusha*'s mind and cast outside of the ring of the four Vedic functional groups was the *Panchamas*. They are currently known as Dalits. The term Dalit is their self-naming act: it signifies no functional role but announces the most liberating spirit of the awareness of their dehumanization. in order to overcome the shackles put on them by the Vedic mind. Their creation as the Fifth class by the extreme vengefulness of the Vedic mind was both historic and historical. It is the only darned Vedic act that can be said to be contextually historical, in spite of the Vedic intent. The phenomenon of a Fifth class of *Panchamas* (they could not be tagged as a *Varna*, as they were not of *Purusha*' design) was denigratingly named for far more significant historical reasons in the 7th c. CE marking the end of the long Vedic struggle against Tamil obduracy. It is still celebrated in the Epic Ramayanam. The panchamas as the latest group inducted into the Vedic scheme must come as a shock to those who would swear by the sacredness of the Rig Veda founded *karmaic-dharma* system. They were of course created by Vedic Brahmins, and that was good enough for them in a sly way to be considered as sacred, too. The historicity of the *panchamas* does not jump out of the non-historical Vedic narratives but by the scattered evidences in Tamil literature that our discerning common sense could garner.

The question of *panchamas* or dalits has been the underlying strain of our concern about dehumanization. For the moment, we may limit mentioning here just the sum of the background of its history-making significance: 1. As everything else about the Vedics, the *panchamas* were a Vedic Aryan man-made entity. The new entity came about as the first Vedic acknowledged bitter experience on their part. This point has to be noted as something unnoticed in this light. That will be significant for our critical analysis. 2. Before the un-socially engineered four Vedic divisions, that is, before *Purusha*'s manifestation into four *varna* classes, there had been of course two major *varna*-based racial groups—Aryans and Dravidians. It has to be assumed that there were always people meeting the needs of others on a daily basis that were most essential for the whole society before any synthetic divisions took place. 3. Apparently, most of the fair skin Aryans including the hybridized stock was put in the first three *varna* spheres, and the vast dark skin majority was amassed into the fourth and largest Sudra sphere. By logical extension, those who were meeting the basic needs of everyone else were or should have been part of the fourth sanctified *varna* of Sudras. They were all sanctified *varnas* according to Vedas. 4. After more than a thousand year passage of the Vedic Aryan narrative under the four-*varna* bridge, an earth shaking serious contingency arose in the deep South for the Vedics to deal with. 6. Anticipating briefly, a segment of Tamils, the Dravidian dark skin stock, showed their greatest defiance of Vedic deceits to dominate them. When the Tamils were vanquished by the bloodiest Vedic maneuvers, the Vedics chose to create the fifth new class of *Panchamas* out of Tamil sudras as a punitive measure especially for them. 7. In order to maintain the sanctity of the *Purusha*-made four-*varna* universe, the Panchamas had to be placed outside the rim of that universe. 8. In the pecking order mentality of the Vedic *varna* system, in all likelihood, it delighted the vast number of sudras who now had the *panchamas* under them to peck on. The pecking order mindset became the nature of being Indian and it is strongly prevalent to this day. 9. The mean-spirited idea of *panchamas* spread afterwards to the rest of the Vedic universe. 10. In this light, the celebration of the victory of Vedic values through Ramayanam's artistry over the length and breadth of the country has to be necessarily seen as celebration of the debasement of Tamil and Tamil culture*. 11. That makes the greatest victory of *Aryavartha* in *Tamizagam* a pyrrhic victory of foreboding consequences. 12. As the Tamil mind bears witness to its dehumanisation in its memory and literature[□], Vedic Aryans' vindictive victory in its

* The history of Tamils under the Calabras resisting Aryanisation for more than three hundred years is yet to be fully told. The eventual victory of the Vedic Aryans led by the Pallavas from the northeast (Andhra) is the historical context for the creation of panchamas and its celebration of its mystification in Ramayanam.

□ The universal spirit and values of Tamil culture that were widespread in the subcontinent before the boorish Vedic culture spread and drained of its essence, other than its values. The awakened Tamil mind has strong reasons to play its universal role more

narrative could not be wished away as a final word until odious wrongs are acknowledged and truthful historical account is written for educating our young to embrace an all-inclusive humanising culture.

Constancy of the Vedic Mind in the Fragmenting Vedic System

The four major Vedic functional groups did not last that way at all for long. Thousands of sub-groups (*gothras*) of the four main divisions, as it happened, carried the process further, forming their own endogamous groups within the five functional groups. Even here, the lighter shadings of the pigment began playing its discriminating role in determining their higher and lower coups. Pretty early in the development of the Vedic system of life, the colour conscious fixation was no longer that of the priestly class alone but a widely spread phenomenon of mongrelization in the developing Vedic system. As the system spread incorporating native cultures, the incorporation of native gods, goddesses and new systems of thought into an ever increasing fund of Vedism. It had appeared thoughtless, chaotic and contradictory then, and it would still continue to appear so. But for the clever calculation of the Vedic mind all the irreconcilable variation of forms and deities would perfectly fit the Vedic secular scheme of the un-social *varna* system as a fixed cosmic constant in the Vedic universe. None of other faiths or no faith would be a problem as long as everyone tacitly accepts the tunnel view of that eternal scheme of Aryan dominance. Central to the scheme was the Vedic Aryan self centred faith in itself and its arbitrariness to mystify anything as it chose; this phenomenon now religiously appearing to mean any thing and to meet the spiritual needs of everyone within the secular Vedic scheme began to emerge as the grand cosmic faith focused on the Vedic Brahmin as the mediator with any new deity mustered into the Vedic fold. This was not a natural development, as nothing could be a natural development in the synthetic Vedic mind. Everything had to be Vedic-made to fit the constancy of its secular formula.

Interestingly, the whole phenomenon was to develop three capricious implications as they developed one by one, although timeline was never palatable for Vedic Aryan lips to savour. To spell them out:

1. In general, the hurriedly gathered religious goodies of any new native culture never presented a problem. To the natives, the incorporation of their faiths by the beguiling fair-skin Aryans could have appeared as a welcome, even a humane, sign. There was probably no organized native priesthood as such and replacement of native priests in separate villages was not perceived as a threat to the native faiths. In any case, their own native rulers and other leaders having been fully compromised in Vedic Aryan ways, the vast rural folks had no option. On the other hand, to Vedic Aryans, since they had no message of their own in terms of belief in gods they ever had, their acceptance of the native gods and beliefs as part of their cultural acquisition and pacification was a pretty natural Vedic thing to do. The Vedic Aryans never ever compromised their own secular cosmic constant in their mind. To Vedic Aryans such acquisition had meant no belief in them, at least to begin with. Pragmatically, being all things to all people without any faith of their own to defend, Vedic Aryans had no qualms of preference among the native deities. They were for the natives to keep, and the secular cosmic constant was for the Vedic mind to keep. As indicated earlier, it was not insignificant to the very mundane Vedic Aryan mind to expand employment opportunities for their young ones to become priests in every street and village where there was a temple. As trained professionals of the noble Aryan race, they were simply to recite ritualistic prayers in Sanskrit that was meant not to be understood by the natives, or to be believed by the priests themselves if they had cared to understand it. Thereby, the mystique of Vedic Brahmins as the embodiment of wisdom and power had well served without a sweat. Furthermore, as monitoring ombudsmen from every nook and corner of the grand political design of establishing *Aryavartha*, the Vedic mind could not have devised any better means. Inevitably, it soon resulted in involving every

vigorously now. It is the focus of the second Chapter of this critique.

Kuppan, Kandan, Karuppan, Mariamma and Kalidasan (our Tom, Dick and Harry) into becoming innocent or strident compatriots for furthering the political design of the Vedic mind.

2. The taking over of the native cultures' deities and worship forms by Vedic Aryans, much of it haphazardly, does not fully explain the developing nature of the Vedic mind. The politically constant cosmic intent of the Vedic mind, the *Aryavartha* alone could clarify a Vedic pattern in the indiscriminating ways the absorption of any faith, any sundry streak of belief or atheistic disbelief, agnostic skepticism as well as deeply developed theistic thoughts was done. The initial rebuff that the feckless and crude Vedic Aryan mind had in encountering Jain and Buddhist thought has been referred to earlier. After a long struggle of a thousand years to dissipate the immense following of rational thinkers of humane thought and action to deal with the prevalent human condition of suffering and ignorance, the Vedic mind began using its new mind-bending tools in its arsenals. Its independently developed art of mysticism in developing its mystique combined with the acquired habit of mediating the worship of deities over hundreds of years gave the Vedic mind a creative way of deifying humans, again to serve the politically cosmic constant cosmic intent. The Vedic Aryan mind used its new fangled art and skill in deifying *Vardamana* and *Gautama* as worshipful deities and succeeded in foisting them on the followers by way of bringing them under the darkening Vedic shadow. Great many fell for it, although Jainism and Buddhism have managed to hold on to their own agnostic metaphysical identities and following. However, unmistakably the trace of Vedic mystification has compromised Jains and Buddhists in India in general to be seen as part of the un-cultured Vedic pattern of life. The time frame was roughly between 7th century BCE to 7th century CE the north, east and south of the sub-continent up to the borders of *Tamizagam*, the Tamil heartland. In refining the Vedic Aryan mystified political strategy, the success in the deification of *Vardamana* and *Gautama* certainly became a highly proven Vedic tactic in its grand political strategy. The Vedic narrative of that deification has come to present Jainism and Buddhism as heretical developments of Vedism. That is absolutely nonsensical, insincere, cheeky and unhistorical. To make heretics out of the absence of any trace of humane concern in the crudity of Vedism as we have known is comical and offensive. Worse, disregarding the Vedic minded so-called historians, other historians, whether Indians or foreigners, that perpetuate the nonsense about heretical sectarianism of Jainism and Buddhism is unscholarly betraying their intellectual laziness. All the same, the whole episode is a standing example of the anti-historical tendentiousness of Vedic bluff and heavy handedness.

3. The steady and inexorable Vedic Aryan sweep of the entire sub-continent over two thousand years was certainly a marvel. The Vedic Aryan mind had certainly built up its stature and mystique through all the political vagaries that transpired as the one consistent feature of the Vedic life. It would be ludicrous to pretend that all these convulsive changes of ingesting varied cultures of the land had not affected the Vedic Aryan stupour of not beholden for anything to anyone. The simple fact of all the cultures it had freely gathered as its own without demonstrated skills and sweat proves otherwise. More importantly, most of the doctrinal aspects of what came to be construed as Vedic thought such as *karma* and *dharma* among others were in the widespread vocabulary of the land having ordinary mundane meanings. Further, they had been refined in the rational thoughts of Jainism and Buddhism. Although these ideas were taken over and woven into the Vedic web of *karmaic-dharma* values and the un-social system, it was also indicative that the Vedics were becoming believers by developing some lines of metaphysical thinking. That was even long before reaching the heartland of Tamil culture, from where developed the full-blown Vedic metaphysics. Further, theistic themes of the One pervasive Universal Being of compassion and love had been haphazardly sprinkled in the Vedas. There was no rhyme, reason, source, or the time and circumstances why and from whom or where the potent idea came from. But how and why the idea of *Brahman* (*Paraman*) that had clearly implied compassion got thrown into Rig and other Vedas is a mystery. Such an idea was allowed to float freely without casting any moderating shadow on the *Purusha*'s unsavoury manifestation of the four-divided self only deepens the puzzle. All these puzzles largely remain unexplained and are to be unquestioningly taken for granted as

a clump of given. We have no interest to explain the mystification: We would let a learned Vedic mind explain it in simple rational terms in response to this critique.

It is imperative for this critique of common sense to attempt to explain the development of this fantasized Vedic mind that fancied to remain impervious to change while its tunnel vision sucked in the history and culture of our maligned life. That the mystified un-social engineering of the Vedic mind trumped and triumphed everything else has been a plain fact, however uncomfortable. The widespread non-Vedic theistic idea of one Divine Being apparently was intriguing for its own sake to some individual Vedics invoking personal devotion in spite of their being stuck to their spiritualized secular vision. The point here is that the Vedic mind was beginning to glean metaphysical and theistic ideas for its own developing sophistication as believers. That slight change if not a great transformation is significant to register. Otherwise the fact of later development of great many Vedics as firm genuine believers in individual native deities could not be acknowledged as a natural process of hundreds of years. That occurred with historical contexts. Those who insist on mystifications are held to account for in plain language and with reason. We cannot let the intriguing ways of Vedic narratives of mysterious occurrences of the civilized Aryans appearing from nowhere, of their sanctimonious oppressive ways, the unquestionable power of the their Vedas, or the Vedic mind becoming profoundly theistic and metaphysical to prevail inexplicable any longer. The theistic and metaphysical extensions were essentially of the Jain and Buddhist non-theistic thoughts on the one hand and the theistic thoughts and metaphysical *thatthuams* of Tamil culture on the other. These will be exemplified further below. These can be established on very evident grounds of the undercurrent of native values, spirit, religious and cultural achievements. Other writers are welcome to add from other ignored or erased points of view, if still there are. All these would stand plainly revealed to common sense. As to the contradictions abounding the Vedic Aryan lives before and no less abounding after slow changes in the lives of ordinary Vedic Aryans will continue to engage this enquiry. If the point has been missed, it is proper to talk about the Vedic life and mind in isolation from the rest of the people, as the Vedics who owned the minds and bodies of the people in subservience have always remained apart from and in isolation of the people. Their un-integration with the rest of Indians is a tall rock of offence.

4. To complete this picture even anticipating ahead, the story of the uncultured ways of Vedic Aryans is the story of their ordinary ways with mundane desires of laidback survival and, hence, to dominate. All their excellence and creativity belong to the sphere of dominance. Nevertheless they were most innovative and creative for the intended purpose of Aryan racial domination. Most of their literary outputs of greatness about their legends, lyrics, epics, arcane world of characters to substitute for their mundane behaviours, their metaphysics and philosophising would simply serve the ordinary purpose of dodging and covering up of their mundane life and unspeakable mundane motivations. That context is substantial and bamboozling enough for the Vedic Aryans' claim that they were the creators of the all-embracing religious and philosophic tradition of India. In the same vein, they could readily turn any questioning of their pretensions of religiosity as questioning and insulting the religiosity of India itself. To live by bluff has been the substance and style of the Vedic mind that has been imposed as the face of India. It cannot be. The proposed all-inclusive humanization is the curative ointment to that festering wound on our face.

In concluding this section, it must be borne in mind that the Vedic mind by its obsession and choice could not be a rational mind. For that very reason, it was neither truly creative nor compassionate. Its intent and the full blossoming of its thistles have been consistent and remorseless. It had failed its own full human potential, as it busied itself in subsuming all the creative features of cultures that it had rolled over. The mushrooming fables of bluffs and deceits around the pile of dehumanized existence of everyone are its odious achievements seen in the threadbare history and experience of most. It is not being thoughtless or flippant to categorise the Vedic mind as un-cultured. The mastication of non-Vedic cultures of the land by Vedic greed in the manifestation of *Aryavartha* is no name-calling joking matter.

There is no more beating around that bush; to call it by proper and identifiable names is the beginning of wisdom. The seeds of rationality, creativity, and joyfully humane vision of life of our ancient cultures are ready to sprout and restore our all-inclusive capacity to dream again of a humane future. The biggest loss since the Aryan straddlers came, furtively settled, and nativised themselves was a story of the squelching of the rational, creative and joyous human spirit of our ancient cultures. Yet, it has survived in great many to this day. However, the capacity to dream of our culture's full possibilities can be restored only by pulling down the façade of *Aryavatha*. There is no two ways about it. It is time to mindfully develop a reintegrated all-inclusive culture and to re-write an honest and fuller account of us in our children's textbooks. The immediate revision of the story of our culture is in order.

The Nature of Vedic Universe

The expressions like – the Vedic culture, Vedic social order, Vedic social system, or the Indian caste system are employed as normal Academic vocabulary adequate enough for a full understanding and description of one and the same phenomenon, even to appear as systematic and scientific presentation. Yet, our critical common sense would render those expressions as to what they are as just code words for obscuring Vedic mind's intent, design and implementation of the *Aryavartha* goal to maintain Aryan brahminical domination. The academia has been mostly uncritical participants in that code word scheme. The pyramidal view of the Vedic scheme by academicians appearing as some sort of literary criticism of the Vedic system is blasé' to the Vedic mind. Our seeing the Vedic Aryan mind as the crux of our cultural crisis has helped us to get to the root of that ordinary but extremely clever mind. The sciological pyramidal contract of the Vedic system that appears to depict Vedic diktat running down from the pinnacle of priestly Brahmin *varna* and broadly permeating and percolating down as it reaches the baseline of the pyramid is unintelligent and really says little about the nature of the extremely clever Vedic Aryan mind. As it has been indicated, Vedic mind was a pervasive one that was shaping itself according to a formula of Aryan race's insolence to dominate. The context was of the minority Aryan race, after indigenizing itself in the course of a thousand-year, diffused and dispersed as the mind of every individual Vedic in a new synthetic hybrid culture according to its formula. Thereby, both in the theory of the formula and superbly in reality, the Vedic Aryan mind could function with utmost diligence without having headquartered in a particular locale. It is the most efficient model of an organization that no one else could ever emulate. The Vedic system of the model had required the fragmentation of Indian society into countless clusters of self-contained cultural units. While serving as the grain producing and revenue collecting primary units of any given political system, great and small, at any time, these clusters were also parts of one cultural spreadsheet. They were all uniformly mind-controlled, fragmented but self-contained cultural units of the Vedic formula that cut across all political borders in the entire large landscape of the sub-continent. The establishment of the uniformity of the cultural landscape that defied ever changing and zealously fought political borders was an unparalleled historical achievement of the Vedic mind.

The purpose of that achievement could be understood far more graphically than ever before in a spherical view of the Vedic universe and the self-contained village clusters as spheres within. Every sphere (village) is seen to contain a cluster of four Vedic *varnas* plus the fifth marginalized *panchamas*. The inclusion of the *panchamas* for our review is not capricious. In the first place, the division of village life into four synthetic functional groups named as *varnas* just could not be for making them more efficient productive units. It has been demonstrated that the Vedic mind did not ever know what it was to labour, sweat and produce things to live by for it, let alone for others. To imagine that it could think of division of labour to make skilled people more efficient is, as some eminent Vedics think, is nonsense and patently deceptive. The un-social divisions were named as *varnas* was in itself a decisive indication of the Vedic Aryan's long lingering fair-skin colour prejudice. The labouring people were productive enough before and needed no instruction through obscure Sanskrit *slokas* to improve their professionalism. Hilariously, that the Vedic Aryans and their great saints could be construed to have

been great teachers in archery or warfare is beyond common sense and must be consigned to the usual Vedic bluff. All told, then, the purpose of the Vedic division of the organic, cheerful, and cultured native societies was to divide, subdue, de-culture and control the mind and life of everyone. The *panchamas*, denigrated as not even to be known by their dark colour Dravidian epithet, is included in this analysis as an integral functioning part of the un-social and, ethically, uncultured system. The reasons for their castigation is highlighted below^{*}.

Karmaic-Dharma Law of the Vedic Universe and the Physical Law of Gravity

To have a closer understanding of the Vedic cultural universe in its totality as well as the interconnectedness of its discrete details, we would approach the Vedic universe as containing countless smaller spheres (villages) as satellites and every sphere holding a cluster of self-contained five segments as sub-satellites. The appearance of these cultural spheres functioning (moving or rotating) on their own axis by their own self-regulating force or mechanism would impress an observer as an extraordinary scheme of social order that seems to function efficiently without any point of authority from outside or inside of each sphere. The phrase ‘Vedic universe’ is mindfully used to see an interesting parallel between the Vedic *karmaic-dharma* law that pervasively governs it and the physical law of gravity that governs the physical universe with varying degrees of force. The analogy would help to see the nuances of the known questionable features of the Vedic unsocial order in greater relief than before. To make the analogy, one does not need knowledge of Sanskrit or of Physics. General school-book description of both, and keen observation of our culture and nature would do.

It has been indicated that the Vedic mind was to be seen in its diffusion and dispersal as it functioned pretty autonomously in about every individual particle that was self-conscious of Aryan race identity. There was of course the Vedic synthetic formula that the particles (individuals) in diffusion adhered to. That is good as far as the analogy goes. Not readily apparent to ordinary observers of the Indian cultural scene was the factor called the *karmaic-dharma*, the heavy foot-dragging: it is the one, single, continuous and extraordinary factor that would explain more or less the uniform but independent functioning of each village sphere. Within each sphere the five *varna* classes did their functions independently and with one another within.

In that minimum context, one could see some parallel in the happenstance coincidence between the general law of gravity that is assumed to govern the whole universe of celestial bodies conceived to be constituted by atoms, and the Vedic law governing the Vedic universe governing all groups of people and their individual constituent particles. This figurative parallel is drawn primarily to bring the *karmaic-dharma* Vedic law into greater relief to reveal its hidden sinister details. The Vedic mind’s mundane plan of pursuing its ordinary pursuit of secular power was risky to be uttered in plain language of description. It always needed mystifying fluff uttered in Sanskrit. The dark and fair colours of the humans and other shades in-between were fully implied in the factor of Vedic law of *varnas*, the law of *karmaic-dharma*, but was never made explicit. Law in the physical sense could be seen as the force governing the entire physical universe. In that sense, the idea of law or force in nature is generally assumed to be free from any implication of human power-wielding authority. Interestingly, the Vedic law of its universe would also be claimed to be of that nature, but in a mystical way. That law and its force are to be perceived as inherent in the heart, mind and soul of every individual of the Vedic universe. Further, what is not openly admitted is that the Vedic law is not a naturally occurring phenomenon but inscribed and cultivated by an outside monitoring Vedic mind.

Interestingly, the Vedic concept of law as being of universal nature that bound everyone under it could be considered as a remarkable concept only if some of its suppositions were to be true. If that were the case, it would have made the Vedic culture far ahead in human history for inaugurating the concept of rule of law. Other cultures that made such accomplishment of bringing the sovereigns under the common law had much to celebrate with joy that their common law achievement was a turning point in their history. We in India also could say truthfully and literally that we have been under the *karmaic-dharma* law from the time immemorial (a term so endearingly and frequently uttered as though an exclusive right to timelessness of the Vedic mind/Indians) and reel out the whole succession of rulers, chieftains and generation after generation of immense humanity of races of endless times. Our bosom would swell in impeccably adding that the same one eternal law had governed them all. The apparent difference is that the rule of law that others celebrate is invariably man-made constitutional law, relatively with broader participation of people in making it. Naturally, the people are exceedingly proud of that feat and celebrate it. Ours is claimed to be a divine eternal law, but truthfully it was just as human made, more pointedly, the Vedic brahminical mind, just as human as other claims of law elsewhere. The real difference is that we are not only dishonest in claiming divinity to it but also in knowingly hiding the secret that it was man-made by the scheming Vedic mind. Ours was not done in the name of people as such either; the *karmaic-dharma* law was made for the specific purpose of fulfilling the Vedic plan of *Aryavartha* in contempt of people as such. The talk of divinity by the Vedics was also the bluff to camouflage the Vedic intent to prevail upon the genuine religious longings of people. The nuance of the dictates as self-determined duties by the performers' own *karmaic* failures had been accepted because the Vedic Aryan mind said so. Above all, the Vedic priesthood, as makers of the law and being its purveyors and interpreters could fudge, bend and twist *dharmaic* law with unblinking intent on the *Aryavartha* goal. What is important for us is that the brahminical priestly class of the Vedics, that claimed to have had special access to the divine intent were just ordinary mortals like others, but had mastered the art of deceptions on a big scale. People as such in tow mattered to them only as the subdued that accept what was given to them by the Vedics in diffusion. They were benignly dispersed among them everywhere on every important and ordinary occasion of marriage, death, religious and secular festivals, and daily rituals at temples great and small. In the final analysis, the man-made Vedic law by the Vedic Aryan mind that created and imposed it as divine law has stood the time in the subdued culture. It has imperiously subdued every mind including the rulers and aristocrats that any imperial dictator could ever have achieved. It was all possible by a miserable minority of outsiders who developed the fair-skin Aryan race mystique and mastered browbeating tactics of mind-bending to do the Vedic Aryan will, but seldom ever by their own physical force. Vedic Aryans would always make their physically weak and parasitic ways into a virtue of their priestly wisdom to remain above physical tussles of any kind. The consequences are gloriously writ large in Vedic narratives of fables and dourly recorded in history from ancient days to this day.

Loneliness of Individuals in the Vedic Universe

As an illustration, one dour consequence could be portrayed here. It has been generally assumed that the fifth segment of *panchamas* was the most oppressed and the butt of denigration by everyone else. Their dehumanised condition has been rightfully recognized as the object for condemning the whole Vedic system. This enquiry has also established that dehumanization was not limited to the most oppressed and exploited but that it was a universal condition of everyone without exception and without the possibilities of being fully human. This insight does not quite explain why the Vedic Brahmins did not carry any sense of being dehumanized and that they were always able to maintain arbitrary freedom to do anything or nothing and to be able to ever defy the rule of *karmaic-dharma* in order to be the dominant segment. It is a critical issue that would be addressed acutely more and more.

But our insight on dehumanization shall not bypass, as other critics have done, another ignored critical fact of the universal condition. It is the fact that equally in all five functional segments of each sphere are countless individuals who are pretty autonomous in doing their own individual *karmaic-*

dharma thing but remain lonely, oppressed and miserable. This is a consistent feature across the length and breadth of the Vedic landscape. They are, as it were, the mindless tossed atoms in the Vedic universe. Yet they do retain some semblance of having links with what once had been their organic societies but no longer, as they had now become synthetically engineered four *varna* fragments with an appendix of a fifth part attached. Every one of them as individuals is fully bound in the assumptions and expectations of the *karmaic-dharma* and cast into their individual pits of hopelessness. Human hope, in whatever way one may wish to slice, was forsaken to every one of them by that very *karmaic-dharma* law. Theoretically, younger the individual, the aloneness of being dependent on others could be considered as falling into the category of loneliness. That is not a pathological condition of loneliness, and it is not our concern. Besides, everyone everywhere holds the young in warm human embrace. On the other hand, among the countless fated individuals without hope are the overwhelming number of women who fall through the mesh of Vedic web that find themselves at the bottom of the Vedic totem pole's pecking-order. There are a whole lot of individuals in every one of the five functional segments in the Vedic web's grid whose condition of loneliness is essentially the same, notwithstanding their high and low status in the totem's scale. The utter helplessness, loneliness and abandonment that individuals suffer in general and of women in particular has been seldom identified as critical issue of oppressiveness of the law of *karmaic-dharma*. Few realize or care about the oppressive feeling of 'all-alone' loneliness of the individual[□] as inevitable condition of the law of *karmaic-dharma*. Suicides, murders and psychological stresses of course provide diversionary explanations from the fateful Vedic fundamentals of the culture. Perhaps, the loneliness is somewhat relieved by the fact of her/his vague awareness that every one in the entire Vedic landscape is more or less a prisoner of the same miserable condition of loneliness. Seldom does anyone pin that as a pathological consequence of the Vedic Aryan determined law of *karmaic-dharma*. That would be truly perceptive. The point being highlighted here is that the compelling need for humanization of our women, even if fewer than half of the population feel acutely dehumanized, is as critical as the dehumanization of the most oppressed and systematically exploited and totally ignored fifth segment of our people. These two segments have every reason to coalesce as a grassroots' movement for humanizing everyone today, as things are beginning to percolate that way.

Yet, the Vedic Brahmins being seen and accepted as an exception in the programmed Vedic universe by others is grossly uncalled for; that Vedic brahmins' virtually behaving that way as exceptions to everything as their birthright cannot be maintained on any basis of reason, commonly understood ethics, humanity or true faith that matters to everyone; that mere overbearing mystical assertion of their arbitrariness to subdue everything and remain dominant is insolence; and that their assertiveness to their arbitrariness as preordained from the ancient wisdom of their forefathers is plain bunkum. That this nonsense had been allowed saddled on the mishmash of a homogenized culture is beyond any sense, let alone belief. That, in nutshell, is the nature of the cultural crisis that is intolerable on any ground. The grassroots' assertiveness of the awareness of the simple fact of its full humanness in itself would be the simple power to let the feigning head of Vedic Brahmin greatness to go off the cliff and crash on its own. That may not mean anything at all to the ever-mundane Aryan consciousness that has built enormous resources to live by. If power of mystification is no longer valid for it and others, the Aryan race hubris would still have unfathomable monetary power and other resources built over the ages in its favour. It would use them in the usual remorseless manner to bend others to accept them as the controlling heads of the nodal points of society (economics, politics, industry, education etc.) in the foreseeable future. But the fact that the Aryan racist consciousness would be divested of the power of mystification by forces of modern critical conditions, rapid de-mystification of the racist consciousness among the dispersed Vedic ranks and file would render them to be like anybody, ordinary and mundane. The undoing of the *agraharam*, brahminical, ghetto mentality would be the greatest and first general eye-opener, but would not mean the much-needed sea-change of all-inclusive humanisation. In glimpsing that possibility, we have to unravel the only monumental Vedic Aryan achievement that it has

[□] It is fitting to recall the "I only all alone" phrase of the helpless predicament of the fictional character, or of Dante Alighieri himself, intellectually the most versatile Italian late medieval thinker (1280-1310).

bequeathed to the culture of India is its engineered synthetic un-social order. Its egregiousness has developed a life of its own and might woefully outlast even after the disintegration of the mentality that engineered it. The extraordinary rigour of that mentality and its warping effects would now be re-examined under appropriately renamed *Kuttai* and *Kuttai Manam* below.

Kuttai and Kuttai Manam— Vedic Un-Social Order

Scholars and others are used to hearing descriptions of our culture as the Vedic Social Order or the Indian Caste System. The first is Vedics' deceptive smooth talk about their ill-intentioned un-social arrangement of life. The second one is the conventional academic sociological description that leaves the Vedics very much the masters of their narratives. Neither of them is meant to raise questions for analysis. Earlier sections have made known the nature of the intent of the Vedic mind and indicated the consequences. New descriptive terms such as 'nativization' and 'un-social' have already been employed to presage that there are more appropriate analytical terms to come. Even without many necessary analytical terms, we have been able to establish that the Vedic law of *dharma* or *tharmam* came after the un-social functional divisions had been in operation to rationalize and sanctify the Vedic's engineering of humane and organic social life of native cultures into inhumane and synthetic ones. In that light the continuous descriptive terms of the system are no longer tenable to inform the real truth about us in the education of our children. Descriptions that are not clear and truthful are deceptions and are not valid. To allow them to remain touchably sacrosanct is to permit cultural treason to continue. New terminologies that are inclusive of all people are imperative to get to the heart of our maladies. The purpose is to negate the Vedic mind's prerogative to name and limit the emerging of the all-inclusive humanising culture and to let the Vedics know that they are no longer the masters of the situation even subtly.

The hitherto use of the phrases of 'the Vedic social order' and 'caste system' serve neither an objective descriptive purpose nor an analytical one. The new terms or phrases introduced here are *kuttai* and *kuttai manam* provide a clear analysing scope. The new Tamil terminologies would go to the very heart of the system that the old terminologies evaded.[□] *Kuttai* meaning a pond in Tamil refers to several types of them. There is no need to mention them. *Kuttai* for our purpose would refer to a small stagnant waterhole to illustrate the condition of the Vedic unsocial order of the five classes. The small stagnant waterhole has to be seen in its totality together with its resident frogs and other vermin as well as its slushy, dirty and smelly conditions. As for *manam*, it would mean the mind, among others like heart and soul that is conditioned by such gross conditions. Of the several shades of its expression, we will use it to refer to meanings of mentality or attitude of both mind and heart. It would simply appear as the Vedic *manam* carrying the particular connotation of Vedic obsession. The expression *kuttai-manam* together is generally used to refer to people of narrow mind or small mindedness akin to mind of the inmates of *kuttais*, the frogs in particular.

Frogs of the Vedic Universe

The frogs' universe is their small stagnant *kuttais* (waterholes) and they are conditioned to live in them happily or unhappily. Yet, they all croak equally, freely and gustily. The croaking could be heard, one could imagine, as dinning sounds of the joy of life in them. That is a commonality of the *kuttai* scene, of frogs accepting their filth and living, multiplying and making natural croaking. The phrase

[□] Choosing Tamil terms is not just a writer's prerogative. Of the two languages known to me, Tamil and English, Tamil is more expressive and organically grown in the culture to be able to get to the Vedic as well as real minds of people while presenting an analytical reflection of the entire landscape of the Vedic universe. Our purpose is to further expose the Vedic mind as the lynchpin of the social order and Sanskrit as its scepter of imperium that ordered, commanded, befuddled, mystified but never chose to communicate with the people in subservience.

kuttai manam in our analysis would refer to the entire conditioned *manam* (mentality) of the frogs and their *kuttai* environs. The *Kuttai* (waterhole) and frog analogy for human condition have apparent limitations, but they might help to sharpen our keenness in understanding our human condition. The human inhabitants in their respective five *kuttais* (waterholes) of every village sphere and throughout the Vedic landscape could be seen making their own extraordinarily discriminating sounds that somehow seem to merge into chorus of a sort. One could detect the strains of guttural, commanding, clashing of arms, laughing, clapping, merrymaking, screaming, crying, groaning, hissing, pleading, sighing as well as choral singing (*bhajan*), incantation, devotional bells ringing, drumming and sounds of a variety of instrumental music. Some particular sounds seem to be unique to the particular class of humans penned in particular *kuttais* (functional segments). Obviously, unlike what sounded like a mindless, dinning, croaking of frogs of different *kuttais*, the human sound is an orchestration of different strains of a single refrain of *karmaic-dharma*. Irrespective of their sounds of five different scales, pitches and rhythms emanating from their penned-in *kuttais*, they all seem somehow to end up merging in a cacophonous musical collage, even fascinating to ears unfamiliar to the scene or sound.

More similar as well as contrasting parallels could be drawn between frog-*kuttais*' condition and human-*kuttais*' condition. The frogs are naturally free to croak, jump around and even leap headlong into a nearby *kuttai* in search of mates. Frogs' *kuttais* are in the open land and are not bounded by any barrier, and their general free spirit springs out instantly in their leaps. Similarly, the respective five classified *kuttais* of humans do not have any visible barriers. But the humans exhibit peculiarly restrained behaviour patterns appropriate to their enclosures while also showing a generally shared brooding mood on account of equally appalling existential conditions in every one of them. There is a certain inescapable 'accept the given' attitude to the existential conditions on the part of both frogs and humans. The humans' general moody disposition appears to express a murmur of deep dissatisfaction, under-the-breath kind, of envy and resentment towards others above them and of disdain and contempt towards others below them. It must be conceded that in contrast to the humans' long-drawn faces, the frogs' may be said to have a leap above in the sheer croaking cheerfulness and frolicking. The humans in general show a studied brooding attitude, and their cheerlessness is very oppressive. All the same, unlike the frogs' merry disposition, in the final analysis, the long-faced human attitude shows, in a negative sort of way, that they are all aware of their dreadful conditions and possibly their common humanity.

For that reason, there appears to be a profound distinction between the commonality of frogs-in-*kuttais*' condition and the commonality of humans-in-*kuttais*' condition: there is still some innate element of rationality or individuality in every individual in the fact of one's being even minimally a human, irrespective of one's *kuttai*. On the other hand, the frogs being of irrational kind, one could not speak of rationality in the individual or group behaviour of frogs. One may see some similarity between the distinguished bullfrogs among frogs and the domineering brahmins (not physically) among human beings. One could not, however, really make that comparison stick, because the bullfrogs' puffing up is apparently a posture to claim the bullfrog share of mates. But the puffing up, if one may say so, of brahmins, priests or otherwise, in acting superior to other humans is differently a curious kind, beyond comparison to frogs of any kind or their mating posture. The puffing up of brahmins seem to indicate some congenital difficulty of their being just plain humans. Their *kuttai manam*, in addition, appears to be of a self-segregating kind of their own choice, calling their own *kuttais* as *agraharams* (readers may substitute equivalent names in other languages, and *agraharam* is passably a Tamil term rooting from *aram*, meaning equilibrium, justice among others). The puffing up is a specialty of un-polluting kind of see-me-not, touch-me-not and smell-me-not of the Vedics' *kuttai manam*, rather a hilarious act to escape from the very *kuttais* that they themselves had meticulously created all around them for generations. It is certainly a strange notion of purity, or pollution, or whatever.

Interestingly, the Vedics' self-segregating tendency with their puffing *kuttai manam* does not appear to provoke any jealousy on the part of others but only a croaking derision as if it were unbefitting

of the Vedics to be that way. That every other human is invariably a partaker of similar tendency does not appear to be a matter of any consideration to him or her. This is not a problem to frogs in their *kuttais* as they are irrational by nature. Furthermore, the general derision of the priestly puffing among the Vedics stands out prominently in comparison to other human communities outside the Vedic universe where priests are generally held in much veneration and respect for their services to people as such. Despite the spiritual mystique that the Vedic priesthood had built up for itself, such veneration and respect that priests invoke elsewhere do not happen to be their portion. In our historical inference, not admitted in the Vedic narratives, the Vedic priests were made by intent and design for an unusual political purpose, not essentially for playing a spiritual role. The Vedic priests were culturally inducted with *kuttai manam* purposefully to serve as ombudsman of the Vedics' *kuttai* universe. Their continuous presence in every *kuttai* enabled the monitoring of the *karmaic-dharma* rule of law. Their ritualistic priestly role in private, public and ceremonial occasions served that purpose as well. Understandably, it completely belied any priestly counseling of personal spiritual anguishes of the inmates of *kuttais*.

Not unexpectedly, then, because of the rent-a-priest type professional markings they wear, the Vedic priests expect to be paid offerings and public doles for their priestly services. That happens to be a steady handsome income. In addition, they don't seem to care for anything else like respectful veneration of any kind, and none as such is shown to them for their service in the *kuttais* either. No *kuttai* inmate really seems care as to what the priestly exercise is all about. In all likely, since every *kuttai* inmate's mind is conditioned to unquestioningly do his or her own *karmaic*-duties as a spiritual being as everyone else, one could say that there is really no absolute need for the Vedic priests to strut around the *kuttais*. But, then, the Vedic priesthood as the most resourceful employment agency exclusively for select Vedic Aryans, who historically had not developed any other employable skills, would go out of commission, resulting in millions upon millions of Vedic priests out of employment. That would be unrealistic in the *kuttai* universe, since finding employment for the untrainable Aryans was considered a compelling factor for finding opportunities for their lounging life of domination and living off of others. Such a heavily calculated scheme of *kuttai manam* of the Vedic Aryans clearly removes them from the natural watering hole *kuttais* of frogs that live by instincts. Incidentally, the modern notion of reservations with its dubious significance for upliftment, is a poor replica of cultural reservations of jobs, powers and privileges that in fact worked superbly in keeping the Vedic priests lifted up by the letter and spirit of *karmaic-dharma* rule of law. The cultural reservations for Vedic priesthood could not be any more Vedic than that. In light of this inference, the modern-day resentment of reservations for the historically exploited by some young of the Vedic breed is amusing.

Invisible Barriers

The behaviour patterns of humans even without obvious physical barriers around their *kuttais*, show as though there were real invisible barriers among them that guide their movement. They could even be said to have bested the modern invisible electronic fences that restrain dogs from wandering off. Yes, the *kuttai-manam* of residents of each *kuttai* seems to act as a barrier that restrains easy or spontaneous movement of humans from one to another *kuttai*. What is expected of every individual appears to be indelibly tattooed in the *kuttai manam* so that everyone seems to function with a froglike instinct without anyone having to give fresh instruction. The uniquely tattooed *kuttai manam* has become its own automatic mechanism to make everyone instinctively become aware of who one is, of one's *dharma/tharmam* and the propriety (Vedic/kosher thing) of what is one to say, act, or relate to within or outside of one's *kuttai*. Notwithstanding the visible and invisible tensions and fractiousness that the *kuttai manam* indicates of the *kuttai* milieu, the engraved signals in all *kutai manams* induce all human inmates of all *kuttais* to join in the earlier mentioned rendering of the sound of unison to peak into the cacophonous crescendo of *varnashrama dharma* to lead to *Aryavartha*. That was, of course, inexplicable and incongruous to most, except the Vedic priestly kind who are the keepers of secrets. Admittedly, one can hazard a compliment of sort that the Vedics had the most cunning, astute and successful social engineering mind known to history.

Karmaic-Dharma Duties and the Unsocial Harmony of *Kuttais*

There was an inescapable and appropriate shared attitude by everyone respective to each *kuttai*. Everyone did one's duty not because anyone from outside told one. It was ingrained in the mind of everyone relative to the determined duties of the five *kuttais*. The information on what, when and how the respective duties were to be performed, with due deference or disdain to whom, was instilled informally in every family appropriately and in the separate socialising of respective *kuttais*. Nothing was regulated as to respective timing or the nature of socialising in *kuttais*, as they were all handled informally. By an informal but efficient system of pecking order from the higher *kuttai* inmates to the lower ones, from older to the younger, and from men to women, everyone took care of the performance of *karmaic-dharma* duties. The problem of socialising was mostly an endogamous activity in a particular *kuttai* in one sphere. That endogamous endearing across corresponding endogamous *kuttais* in other spheres was handled self-sufficiently without any fanfare. That much freedom appeared to be necessary to allow elbowroom for the *kuttai* inmates to have some freedom in self-sufficiency of their own, which did not make any demands or tread upon the inmates of other *kuttais*. Every village sphere had a council of five elders (Panchayat) to collect revenues and distribute for common maintenance, arrange for religious festivals and occasionally punish the rebellious in restraints or with excommunication. When the king or a chieftain needed men for their war engagements, the warrior *kuttais* sent their men out to fight, leaving the rest of the *kuttais* continue their own determined life in peace and quiet. Peace and order of the much-tooted social harmony was a normal feature of *kuttai* conditions of every village sphere throughout the Vedic universe at any given time. It was not insignificant to note that every *kuttai*, as the lowest organized civil unit, was a self-determined unit of its own affairs and so was the Village *panchayat*. The pattern multiplied itself over the entire Vedic universe. So also every village sphere of *kuttais* functioned efficiently and uniformly throughout the Vedic landscape. Clever Vedic minds have gleefully read into the autonomous functioning of *kuttais* and *panchayats* the idea of modern, orderly, institutional and democratic participation as though it was part of their invention of social engineering. These were all civilized features of the ancient organized settled cultures that had helped to civilize the alien Aryan interlopers.

Many fall for this ruse, particularly the conventional scholars east and west. All *kuttais* did function efficiently and peacefully taking care of their own affairs and have *endured* (pun intended) the longest. It was so only because all *kuttais* and all *panchayats* all over the Vedic universe functioned under the imperceptible iron *karmaic-dharma* rule of law; to which, the ideas of democracy and autonomy are absolutely alien as well as abortive to those very Vedic values. When authoring such values, the Vedic mind had known fully the sabotaging nature of any notion of autonomy and humanity. These ideas were fully present in the ancient native cultures and accounted for their efflorescence. The Vedic mind knew all of it like a spider sensing the slightest vibration of the prey caught in its web. By rolling the ancient cultures under the Vedic culture, the Vedic mind very firmly took care that the seeds of autonomy and human dignity* would not sprout again, as they would mean the undoing of its vision, *Aryavartha*. Given that, the clever nature of the Vedic mind to attempt to camouflage the odious nature of their scheme under a democratic shroud is part of the continuing pattern of pulling the Vedic wool over even common sense. It is thus assertively made known that the dehumanising Vedic *kuttai* environs would harbour no notions of autonomy and humanity that are germane to the idea of liberal democracy. The pecking order mentality of the *kuttai manam*, shared by every inmate without exception, was perhaps the most powerful force in every *kuttai* to keep everyone within bounds of *dharmaic* behaviour. To shroud the dehumanising enforcement by the *dharmaic* law as a self-determined self-enforcing act and then call it blandly as “social harmony” is an amazing triple trapeze circus act of the convoluting Vedic mind, but devoid of shame.

* Human dignity will be explicated further in later chapters as an ongoing theme counter-posing *dharmaic* inhumanity.

The predetermined life of everyone in the Vedic *kuttai* design has anticipated the eccentric notion of social harmony that should necessarily arise. It would be in consonance with abject compliance in the life of *kuttais* as everyone's self-determined act. Beyond that, every other human sensibility of love, joy, compassion, and such is made irrelevant to the Vedic idea of social harmony. This is incongruous as it takes the joy out of social harmony. And, astoundingly, the Vedics would cheerfully say with a straight face that it is all in the wisdom of the *sastras*. One knows the fable that when the fox had its tail caught in crocodile's mouth, it merely told the croc that it was really dangling from the root of a tree. Unfortunately, we are not dealing with an ordinary foxy mind. The ruse that *sastras* contained all the claimed-wisdom has been so repeated so long in so many cultural ways that everyone has come to believe the Vedic mind's subterfuges as truths. The stratagem of presenting the supposedly true reality of life as a cycle of contradictions, such as, life and death, good and bad, light and darkness, right and wrong, time and timelessness, exploitation and liberation, and endless other opposites were the passing-scene of life of *maya* (illusion)[□], the revolving cycle of human life and nature in general. If the *sastra* on *maya* was meant to make the *kuttai* inmates endure their life in its fleeting light, one wouldn't make any sense of *maya* anyway, as it is intoned in Sanskrit. There is no general schooling in the *kuttais*, particularly the secretly coded lingua called Sanskrit is taught only in select *kuttais*. How are the *kuttai* inmates to understand anything? There will be another *sastra* cheerfully cited to mean that to understand and not understand is one and the same in the *maya* of life. Doing ones duty is all that counts and one could not call the whole *karmaic-dharma* thing as *maya* and slouch off doing the *karmaic-dharma* thing. That sort of slouching off was a reserved prerogative of the Vedic brahmins, even if they do not happen to be priests. That un-Vedic impertinence on the part of anyone else would invoke the severest Vedic wrath one could only imagine. Well, whatever aspect of the Vedic mind we touch, contradictions abound with an escape clause to the foxy Vedic mind. Those wishing to live by such reality of contradictions as their private religious experience is not our issue. In real gut terms, *maya* means that those who have it will have it and those who do not have it will not have it, and the life of *karmaic-dharma* will continue unaltered. That is the gut level crisis of Indian mind and Indian culture. Our concern here is to portray that reality as plainly as possible. In that context, our critique's question is, what has the *maya* notion to do with brahminical arrogance, the Aryan race impudence and the abject dehumanisation of the whole nation? The *kuttai* reality tears open the Vedic façade and the false profundity of the metaphysical reflections of *maya* or anything. The *kuttai* reality is not a mindless design. It is by intent oppressive and exploitative for the Aryan racist political design. In plain understanding, it is all sanctified in Bhagavad Gita[◆].

Another aspect of the *kuttai* scene is that in the dispersed hierarchical pecking order, practically every *kuttai* inmate has a measure of comfort in always having someone else under to denigrate. Inevitably, the pecking-order Vedic mentality was bound to spread to the *panchamas* as well. They have developed a pecking order of their own of a lesser denigrating kind. The critique of dehumanising holds that the act of dehumanising others would necessarily become an act of self-dehumanising as well. The top layer's self-deception of not dehumanising itself has pervasively become the self-deception of the least in the culture. The *kuttai* metaphor helps to see that to be the oppressed as well as to be the oppressor is to see the distortion of one's own humanity. The *kuttai* model has been a revealing analytical description of the Vedic un-social order. It has been made clear that the Vedic worldview denies the capacity of everyone in the Vedic universe to dream of human possibilities. No other culture could or did that systematically, uniformly and mindfully than the Vedic culture. By its very nature, then, the Vedic project of *Aryavartha* has removed itself from the realm of moral anxiety. Thankfully, the oppressed in the *kuttais*, not ever having lost the awareness of being humans themselves, have expressed their grassroot-murmurs in a variety of metaphors, ballads, proverbs, songs and slurs across the entire

[□] *Maya*, as illusion or passing or not the real thing, is a tangential notion in itself an illusionary notion. The Vedic mind delights in inventing this and other fluffy notions primarily to divert attention from their *kuttai* management. Well, even academic circles lap it up as the Vedic metaphysical wisdom. There are other metaphysical concepts of illusion without strings of oppression and exploitation attached from the earlier Greek time.

[◆] See the critique 5 below on Bhagavad Gita pp. 166-169

range of *kuttai* universe. That is reflected in our familiar sly conversational remarks of utter derision and contempt in denigrating one another that would invariably reach ‘the brahmins’ in the end as the highest example of meanness, deceit, untrustworthiness and greed. The equally shared oppressive and denigrating mentality of the *kuttai* environs has gone equally unacknowledged and unaccountable. It is also a cruel commentary on our culture that in being honest about ourselves has never emerged as culturally engaging critical perspectives. The Vedic mind, as the supreme purveyor of the culture that it had designed, would either ignore the murmurs in its supercilious demeanour or squelch them by using the very oppressed as their ready handymen. The longest lasting Vedic *kuttai* universe is an unmistakable credit to Vedic Aryans for their eminence in producing a synthetically cultivated culture.

Fabulous Wealth of India

The proverbially known fabulous wealth of India had attracted many to the sub-continent. How does one account for it in the *kuttai* Vedic scheme? The process of nativisation was one of much material enrichment to Aryans even before their developing mystifying powers as Vedics. They had become owners of fertile lands effortlessly. That could not be the cause for the increase in material wealth of the land. Nativisation as settling down in native cultures never meant that Aryans became a landed-gentry; it would be a clear misnomer to Aryans. They never ever learnt the art and science of the productive labour called agriculture. It was maintained earlier that the Vedic Aryans’ engagement in dividing organic societies into synthetic functional groups was not motivated by calculations of efficiency in production. Their motivation as a miserably small racial group was political domination over many native cultures. Nevertheless, fabulous wealth occurred by the skills of natives penned in their *kuttais*. Without their labour becoming any more efficient or productive, and more of what they produced being squeezed out of them by political systems, there was absolutely no other reason for the fabulous wealth of India. The Vedic mind was the creator of the *kuttai* condition of serfdom that exploited the dehumanized natives. It stands to reason that more was taken out of those who could least afford in the *kuttai* system. It was no miracle then that India attained the legendary fame of being fabulously rich because of the Vedic mind, the ever-hangers on to gather credits by default. There was nothing else to explain it otherwise: greater the degeneration of life for common people, the fabled wealth of India magnified. The architects of the *kuttai* system could claim the credit for keeping the exploitative order functioning in peace a least, if not for anything else. The Vedic Aryan mind that indiscriminately served every passing political regime with equal obsequiousness was recognized for its faithfulness in serving everyone with zeal.

Karvam of the Vedic Mind

Vedic mind has been recognized for its reputed versatility. Its wisdom, prudence, insight, long view of things, dedication and its extreme cleverness are uncontestedly upheld but only in the context of its interest and goals. These characterizations do not make the whole story untrammelled by other colourful characterizations that this investigation has employed. The egregious nature of *kuttai* order of life that was conceived and executed with utter disregard for anyone or anything other than the Vedic mind’s singular egotism of racist pride and deceptive political interest was astounding enough. There was never a social purpose of promoting human good. The sheer impudence of it all has not been identified distinctly and forcefully in a word by anyone in any language. Tamil language alone has the linguistic facility and historical necessity to attempt to supply that radical need. The Tamil term chosen for that purpose is *karvam*[▼] to connote the sinister hydra-headed quality of the Vedic Aryan mind or the Vedics. It is also historically contextual. The smoothness of the performance of *dharmaic* duties in the *kuttais* is what the Vedics parade as their distinction of having achieved the longest lasting social harmony that

[▼] In Tamil, the terms *karvam, anavam, madam* and *thimir* mean an utterly indifferent egocentric vain or insane attitude. Any one of them would more aptly convey the ‘haughtiness’ combined with the Yiddish meaning of ‘chutzpah’. *Karvam* is the chosen term to convey the combined meaning and, additionally, to imply the insolence that goes with everything the Vedic mind says and does.

any culture has known. That is a bluff, deceitful and untrue. For the arbitrary and inured Vedic mind, there was nothing to be chagrined about making other minds become subservient to it, which was the core but unmentioned significance of the enduring culture . In the arbitrarily drawn peculiarity of its imagination—that was the way things were, endured and would continue to be. It is so because it has been ordained so in the wisdom of their^{*} *sastras* from the beginning of Vedas (Rig Veda) to the end of Vedas (Vedantham^{*}) for everyone to accept the given conditions and conform. That was the ancient wisdom. Period. Therefore, it was very concessionable for them to maintain the rigour of the law in the performance of their Vedic mind's own *dharmaic* duty. Consequently, the implications of oppressor and exploiter do not arise at all in that scheme of *kuttai* order. It was the self-determined law, the gravity of one's own *karma* of the past that determines the duty of one's life. The continuation of one's *karmaic-dharma* duty is its own absolution, or clemency or liberation. Thereby, logically, it would appear that one is being made to see the absolute truth of one's reality in one's own hands to remain subdued, or, logically one could even call the whole scheme cruel, inhumane and totally absurd to reason and sensibility. Well, the *kuttai* environs do not allow any such latter inference as an option. Such is the convolution of the Vedic mind to remain absolutely irrational and inhumane, and yet get its diabolic scheme would endure to its completion! It is the Vedic bluff of intellectual acuity. It is not any logic that is operating in the *kuttai* environs but the mind-bending duress, the presence of the monitoring spider. The Vedic mind is fully aware of the value of its imprecision as a necessary means for imposing its abominable notion of inhumanity on the whole history of an entire culture to pave the way for its racist design. That longest lasting nature of their achievement never appears as their distinguished claim. The readymade tool for inducing a grandiose confusion in others is the Sanskrit lingua. It has been a literary problem of this writing not to have the facility of a single word or a descriptive phrase that would coalesce all the unseemly streaks of the Vedic mind into one expression. Mere expression of 'the Vedic mind' does not flush up all its pregnant streaks. It is adjudged here that the Tamil word *karvam* comes close to serve as the intended adjective of the Vedic mind to instantly show forth all the said characteristics of that mind. The term *karvam* will accompany the phrases Vedic mind, Vedic Aryan mind and the term Vedics from now on when necessary to accentuate. Specific instances would stand out in context by the very use of the term *karvam* denoting the Vedic mind

The *karvam* of it all is the casual intent of dehumanising the life of everyone for the conceit of Aryan race supremacy. The *karvam* becomes doubly ignoble in the Vedics presenting the culture of deceits fudging their intent as their achievement of long lasting social harmony. All the millions of rationalising apologists from young and old, and the ones openly expressing or quietly harbouring of the Vedic bias are fully culpable in this act of *karvam*, as their posture is to continue basking in the unmerited powers and privileges of the Vedic mind accrued over many generations. They are not able to look at themselves in a true mirror of honesty because they do not have one such mirror in the equipage of Vedic ethics. The apparition of Truth is Victorious (*Satya meve Jayathe*)^{*} is the only make-believe mirror that always soothes them that their *dharma* is blameless. The overpowering Vedic law persuaded everyone to accept the given conditions of life and to conform. Thereby, the foundation of Vedic society has held firm to last and last by the permanent glue of *karmaic-dharma* law. This horrendous reality of ordinary humans by sheer *karvam* of willfulness to oppress and exploit vast land of many cultures by means of lies, deceits and mystifications had been the glorified narrative of the Vedi/Indian culture. The Vedics' unsocially ordered *kuttai* milieu that lasted this long, in full view of the oppressive conditions, and it stands eccentrically alone in outlasting all other decadent social orders the world over. Lacking in its legitimacy except in the *karvam* of the Vedic mind, the principle of *karmaic-dharma* is grossly illogical in theory, loathsome in practice and ethically condemnable to bestow the notion of social harmony to it. The *karvam* of the Vedic mind was and is squarely guilty on all counts.

^{*} A critique on *satya meve jayate* , pp. 169-170

^{*} Combination of Tamil words *vetham* (scripture)+ *antham* (completion or end) =vathantham =completion or end of Vedas.

^{*} Critical commentary on Satyam, pp. 169-170

The graphic depiction of the *kuttai* scene reduces the wisdom of the Vedic worldview to what it has always been—in eschatological terms, it is an evil minded and devilish cover-up of crimes against one being an ordinary human, an average person, a common person. Its extraordinarily spurious distinction is not in covering up its legends or Epics but as an unmitigated capacity to induce myopia in everyone from seeing the ‘accept the given’ ugliness of the *kuttai* milieu of real life. It is hoped that the graphics of celestial spheres, Vedic earthly *kuttai* spheres, the law of gravity, the *karmaic-dharma* Vedic law, the frogs and humans, portray the horrors of the longest of tragic human conditions that cultures have known. While discrediting and dismissing the old descriptive reporting of the conditions as the Vedic social order and the caste system, the analysis of *kuttai* and the *kuttai manam* would equally call the bluff of the Vedic smooth talk on *varna*, *gothra*, *karmaic-dharma*, social harmony and *Aryavartha* as the *karvam* of Vedic deceptions. Our graphics do not allow for any wiggle room in the *kuttai* milieu for the Vedic *karvam* to dissipate. The talk of the smooth functioning of the division of labour in the *kuttai*s even by distinguished men and women is disingenuous. Above all, two critical factors about Vedic unsocial order are brought in clear relief: One is the dehumanisation of not just the so-called dalits, the least of us, but of the universal conditioning without exception of every Indian mind in the *kuttai manam* (mentality). Two, this conditioning for thousands of years has ingrained in us the values and attitudes pertaining to the law of *karmaic-dharmic* that could be summed up in a modern form as: ‘accept the given condition for social harmony of law and order’. It is a true prescription for virtual *Aryavartha*, a predicament that is yet to be fully explored.

Absence of the Potential of Being Human

Human potential to be, in secular terms, is the fundamental nature of being human. The *kuttai* culture nurtured by the Vedic Aryans could never allow that potential to sprout. The absolute absence of the potential to be was the most toxic and damningly the long lasting consequence, by way of contribution by the Vedic Aryan racism to Indian culture. Its presence as absence of choice to most is most glaring. The very few from the top *varnas* who appear to enjoy a mistaken notion of freedom of choice obviously display no critical understanding of the freedom of choice. The apparent freedom of the very few, for instance, to chose and attain a certain level of education, and to chose a profession among several state and private agencies is the extent of the superficial notion of choice in life many of the fortunate have. That is certainly a great advantage over others primarily due to unearned privileges, powers and resources of their *varna* higher status. In the value-scheme of *karmaic-dharma* these could not be seen as unearned. The modern educated not having a critical understanding of their privileges also correspondingly means their un-awareness of others’ not having such privileges, earned or unearned. In other words, the critical awareness of the full potential of being human with freedom of choice – e.g., to explore, to test, to discover, to invent, to discard, to affirm, to correct, be self-centred, not be self-centred but humane – was totally absent in the *kuttai* universe. That its absence in the educated, particularly in the middle class hailed as the firm ground for economic, scientific and intellectual advancement, is decisively symptomatic of the cultural crisis in values.

Absence of a Shared Sense of Community or Neighbourhood:

The *kuttai manam* (mentality) to ‘accept the given’ is still the widely prevalent phenomenon of the current life. Its banality deliberately hides the un-social Vedic fragmentation of life that the Vedic Aryan mind had perpetrated to last this long. It must be clearly understood that the un-social fragmentation of life has absolutely nothing to do with the multi-linguistic and multi-religious features of our culture that have organically grown. De-humanisation was the most distinguishing aspect of the Vedic Aryan un-social fragmentation of life. If we could obscure the brutality of the Vedic Aryan political design for a moment, the organic richness of multi-ethnic and multi-religious features of India culture would show their vitality to regenerate and would be of greater spiritual consequence to people. The deceptions of mystification known as Vedism is not a religion but a camouflaged political agenda. Every theistic faith of the Indian sub-continent was most humanising in the oneness of the deity

believed. In homogenizing every religious tradition it came across with its mystified political agenda, Vedic Aryan mind infected every religious tradition with the un-social alien virus as it was its fragmenting strategic necessity. The upshot for our current consideration is that, no community of shared humane values of care, concern, compassion, love, pity, or of finding one's identity in others ever arose out of the Vedic values of whatever rationalization. Such a communing neighbourhood was never feasible in the *kuttai* milieu

The present-day absence of any sense of community or any sense of neighbourhood is not due to any lack of empathy on the part of an average person to others. The average person was never allowed to show any humanity left in one in a demonstrative way to others outside the limitations of one's predetermined life. It would go against the grain of *dharma* and prove to be socially disruptive to the harmony of un-social Vedic order of life. Worse, the latent native empathies for others and to the whole society could not be expressed, because they were the gestures of *neechas* the untouchables. Others should not be caught in the polluting acts of receiving favours from them. Given those irrationalities as the pervasive reality of the so-called Vedic Aryan culture, it should shock one to know that the lack of empathy in the presence of self-centred selfishness is not true of our average people; but it is the very nature of the self-segregating mystique of the Aryan mind. It is the very epitome of the *kuttai* mentality, the cultivated habit of the few at the top of Vedic culture. It is important to note that the absence of the sense of community equals the presence of the effacement of the individual person. The effacement does not mean simply a denial of individuality and reduction to slavery or serfdom. Its convoluted mystification takes the form of the value of '*self-denial*' by which one would accept the given condition with equanimity for the sake of upholding the idealized, rather idolized, *kuttai* environs and its purveying Vedic Aryan mind. We have lacked the ordinary insight that '*self-denial*' literally meant a vast number of people sacrificing for the sake of comfort and satisfaction of a few. Little do we admit that the lack of civic sense of the general neglect of the *kuttai* environs that one bemoans is graphically a reflection of the idealised, Vedic, metaphysical mystification of '*self-denial*'. Could the Vedic Aryan mind demonstrate its ideal of '*self-denial*' in its own relationship with others in terms of human good!

In intimate personal terms, the utter imprudence of an evil nature offered as the ancient wisdom has largely eliminated the possibility of casual or unguarded ordinary friendships, affection, love, compassion, the capacity to appreciate one another's strengths, to gracefully acknowledge each other's weaknesses, or to take care of the commons—the environment. One sees them clearly in everyday life. One does not need *sastras* and Sanskrit expositions to provide insightful understanding on them to the person on the street. Further, given the pervasive sense of sniggering and contempt for each other due to the *kuttai* conditioning, we have culturally become devoid of ordinary civility of acknowledging each other as ordinary humans in simple gestures of recognition like the crowing of crows as they pass their kind. Of course, sophisticated as we are in sanskritised mystification, we do judiciously promote our greeting of *namaste**—*mamaste* as our way of greeting one another. Interestingly, some of the educated among us, who are very fluid with our cultural apologetics of misinformation, relish to take others for a ride in a long-winded explanation of its meaning—"I greet the God in you". Its convolution aside, it is very fitting of the hierarchical totem pole of the lower order greeting the higher, a mark of acknowledging each other's status as marked on the pole. There is no implied or apparent mutuality of seeing god in greeting one another in that context. It would be literally appropriate if lower order of people greet that way the mystique of any Vedic Brahmin. The later had many reasons for the mystique. After all, it was not without reason that the wisdom of the Vedic mind had been already inspired to conceive the idea of *Aham Brahman**, ultimately the most self-satisfying metaphysical conception of Vedic Aryan mind about itself. In any case, to fantasize the celebrated Indian greeting as though it is a common form of Indian civility is an insincere Vedic habit. This can be said about the

* to give a glimpse of the linguistic context

* For a critical comment on *Aham Brahman*, see pp.

greeting of ‘namaste’: it is in vogue from younger to older, from lower to higher, from servants to masters, from students to teachers, from subordinates to CEOs and so on. This greeting is expected as a mark of meekness and subordination of the lower order of greeters. The higher orders of the greeted merely acknowledge the greetings as something due to their positions. It would be plain absurd to suggest any idea of god figuring in such greetings.

One cannot be sympathetic to the bemoaning of the lack of civic consciousness in India, as no one truthfully pin-points and holds those responsible for maintaining the Vedic Aryan values that girdle the lack of civic consciousness and the lack of public purpose in our culture. To repeat, the apparent we-they dichotomy is not this critique’s creation but that of the exclusivity of the Vedic Aryan mind—the inner ring and outer ring we-they dichotomy. The inner ring excludes the outer, but the outer ring, by its very nature, is fully inclusive of the inner ring. To illustrate this particular cultural problem, we can and must be blunt. It has been made abundantly clear that Vedic prejudices have nothing to do with anyone’s faith. All of us tend to wear our faiths on our sleeves in India, so to say, and we can safely leave them there alone. Religion is not the issue. Not to lose sight, Vedic prejudices are directly related to fair-skin, Aryan race consciousness, its presumed nobility for minority domination, and its secular ideology of *Aryavartha*. These are not new discoveries, but have been out there for anyone to take note of. This writing has taken note of the self-evident Vedic cultural elements contextually in systematic, coordinated and assertive ways; for simply on the face of it these plain absurdities cannot be flaunted as Indian culture any more.

In that light, our well-qualified educators remain as the highly motivated Vedic minds in diffusion at all levels of modern educational system. They have not shed their Vedic prejudices by choice, and they had no reason to do so: Historically and by the authority of their own Vedic narratives, the said prejudices have been their patrimonial assets that brought them powers and privileges, strictly speaking, unearned. These unearned assets, including the dehumanizing of others, are their exclusive heritage to safeguard and preserve. The earliest skill developed by Aryan entrants for their survival was mind-control. Mind-control skill sharpened their racist mystique and talents for greater mystification in epics, dance drama, arts and letters. Enough has been seen of that skill in the *kuttai* milieu. The point here is that Vedic minds as *gurus* had played impressive educating roles in shaping, forming and cultivating minds to function effectively as autonomous particles of the Vedic Aryan mind in diffusion and dispersal. This traditional role of cultivating Vedic minds had not become irrelevant in this age.

If anything, it was all the more important in the modern age for the Vedic Aryan mind to hold the line at two levels. One level was to keep the Vedic base of Aryan consciousness strong and un-yielding, for it was becoming an all or nothing equation. In other words, the pig-headedness of Aryan prejudices had to be held even at their own cost, as the probability of vast majority of others made to bear their cost as usual was becoming less feasible. The second level was to wield complete control over modern education at all levels. It was easy for the Vedic mind to say so and do it as well. It had always managed to dovetail all its contradictions neatly, as it could see only its own dominating survival interests and obscure the horrendous consequences to others. The combining of the long-formed sacred knowledge of Vedic wisdom with the opportune modern education to mould and equip the young was now in the hands of Vedic minds as modern educators. In their well-honed perspective it was all a seamless continuum to maintain.

Vedic Minds as Modern Educators

Vedic Aryan mind has been in the knowledge and education business the longest compared to any other group worldwide. As everything else, the Vedic Aryan propensity in this regard would need several qualifiers. Vedic Aryans had been unquestionably a self-centred small group. For the longest

period of time, the Vedic knowledge base was nothing but the brutish insights on human nature to enable their controlling, dominating, oppressing and exploiting of others plus the outlandish mystifications to fluff up the farce as impressively entertaining knowledge. To top it all was their self-satisfying speculative apologetics that added erudite wisdom to the misnomer. This compendium of miss-spoken wisdom was diversionary at best and a glorified obscurantism at worse. The worst was that it had deliberately debarred public good or public purpose in thought—its practice of it could never arise. Yet, Vedic Aryan mind in its renowned mysterious ways had been able to present itself as the keeper of not just *that* knowledge but as a keeper of sacred knowledge that could be valid not only for itself but to everyone else. And the Vedic Aryan mind had to be perceived as the fount of eternal wisdom. The chutzpah of this characterization is no ordinary belittling matter.

Our modern educators of undisguised prejudices have been busy writing textbooks, structuring educational programmes and formulating curricula for every emerging field of study. They could never renege on their Vedic underpinnings in their writings. Our attention for the moment is the curriculum in civics for our children. Given those prejudices and the presumption of the educators' owning the culture, it was but natural for them to conceive of civics lessons in the context of Vedic culture. These educators as powerful public officials knew that their Vedic prejudices were all of one piece and needed to be held together as a single piece. Without having to proclaim their Vedic-ness too loudly, however, they had to be careful not to shake their apple cart while charting civic behaviour of the young in the modern curriculum. They had the *dharmaic* duty and the sophistication to handle two sets of diametrically opposed values: One was the set of strictly duty-bound Vedic values that had warped everyone's mind and the other was the modern liberal set of rights, duties and the universally shared human values in the simple recognition of anyone being just human. The first set was conferred, rather imposed upon everyone by the scheming ways of the Vedic Aryan mind. The second set was conferred on everyone by the simple fact of one's being ordinarily human and a citizen by the Constitution of the Democratic Republic of India. Interestingly, the two sets of values were not held together like a bouquet of colourful flowers but kept separate on two pans of a balancing scale – two materials very unlike but of equal weight and useful in their own differing ways. The first by its horrendous fragrance was truly a bunch of thistles that were unusually toxic meant for sinister and mysterious purposes of the Vedic Aryan mind. The other one was a medley of lilies of the field that anyone could gather for display in homes and on all public occasions as a sign of joy and welcome. The highpoint of the toxic fragrance was dehumanization, and the highpoint of the lilies of the field was 'the freedom to be' joyful in the name of human dignity. The two bunches would never be held together by any person of any sensibility, and never could be seen in the same place at the same time. The Vedic Aryans minds could and it did that again and again. They would display the compassion of the Buddha as their own after endless attempts to wipe out Buddhism from India, and act as though these never happened. They would gather the human-centred ethoses of ancient cultures to display as ethoses of India^{*} when suited but not talk about the thistles of Vedic values that they are determined to sustain in order to under-gird the life of India.

The two sets of values couldn't be in greater contrast, or pose less absolute opposition to one another. Yet, our modern educators committed to maintaining the continuum of Vedic underpinnings are equally resolved to hold the line of modern education firmly in their hands. The reason is not of great wisdom but their ever-unprincipled self-centred pragmatism: without firm grip on the new line, the age-long underpinnings that made them what they are would get unhooked. That just could not be. The choice between either—or had never been an irresolvable problem to the Vedic mind. In their sanskritized *mantram* (unlike meaning trick or magic as in the original root of *mandiram* in Tamil) of having and eating their *vadai* (lentil cake), they could have both as of equal merits in their places. No one would be worse for it, as the people had been cultured with the wisdom to accept everything that appeared to be

* Indian ethoses, pp. 176-179

good and bad as they come. That being the ingrained wisdom of the modern educators, the lessons of civics invariably do not pose the two sets of values to compare and contrast or to reconcile the differences, if at all. The ideals of division of labour for efficiency, and the peace and harmony of the longest co-operative living the world has known could not but be emphasized in their civics on good citizenship. Similarly, the freedom of choice recognized as a universal value everywhere could not be underplayed either. The developing world culture in which India would/could/should have a leading role was of most critical importance for our middle class, the shining promise of India, to achieve greater things with the value of freedom of choice. These aspects were certainly in their places. The equal references to both in the school curriculum with unruffled Vedic equanimity of our educators were a masterful achievement on the face of it. But their devil is in their details.

Illustratively, we can lay them bare in a few cases. Civics of community living, neighbourhood, compassion, rushing to help anyone caught on fire on any street or victims of natural disasters are generally do not figure in their curriculum. Those sorts of things were neither of their personal experience nor of the awareness of civic consciousness a part of their own cultured home upbringing. One should wonder on reading civics lessons why the authors do not make the least (the dalits) among our people as exemplary of being the most neighbourhood-minded. After all, in every instance of tragedy great and small to neighbours, invariably the least would be the ones to show the greatest humanity by rushing to anyone's need anywhere in any place! Instead, a picture of compassionate Buddha in the civics book would probably does that for learning about compassionate neighbourhood! More critically, why civic attitudes could not include rational attitudes of mind to think freely, to question, to experiment and to bear a scientific temper* in the holistic approach to life of yoga that some Vedics specialize as a profitable venture? To expect our curriculum and textbook writers to display intellectual honesty in order to show the close co-incidence of the Vedic *kuttai* values and the widespread un-civic and uncivil manifestations of the modern life would be too much to ask of them.

One cannot ignore the fact that the educators' own secure urban life of their ghettoed *agraharams* (brahminical enclaves) precluded them from common-place occurrences of life's minor and major disasters. Urban civic amenities and array of private servants effectively screen them from most others' life of near absence of civic consciousness of neighbourhood in the rest of urban, suburban and rural life of the land. More crucially, the fact of the official educators having been rooted in Vedic values was not incidental to their learned approach to modern civic curriculum. Their informal education from the mothers' lap was a disciplined inculcation of the Vedic prejudices for and the skills to purvey the unsocial system of *kuttai* life of everyone. It is inconceivable that the mothers and grandmothers, whose idea of neighbourhood, in all probability, was limited to their own racist ghettos, could ever employ words or sentiments of human compassion to extend to anyone beyond their own kind. It is critical to note that the whole Vedic curriculum of unsocial engineering had foreclosed any thought of civic consciousness as component of Vedic consciousness. It was to be one supreme all-consuming consciousness without ifs and buts of any other civic or ethical consideration. On the other hand, it was most certainly a part of the civics of toddler training for their young to be made keenly aware of the fact that there was a whole world of predetermined territory outside their own ghettos. It was a well prepared ground for their Vedic mind in diffusion and dispersal to take charge of, to maintain and dominate as their *dharma*—duty, discretion, arbitrariness, pleasure, or whatever at their will but absolutely no compromises on the ultimate political goal of *Aryavartha*. In that awareness of their firm grounding, our modern educators are unwilling as well as incapable of instituting any vigorous civic education other than the one that the culture of their control would continue undisturbed under their control. In truth, without any twitch of conscience, they do not have to forsake their Vedic underpinnings at all for the purpose of garnering the fortunes of modern education. It is already in their

* Vedic Mind and Science, pp. 137-141, 145, 149

hands to serve the Vedic Aryan ends; call it historical accident like all other historical events they had subdued to make fabled narratives of them.

Delusion of Modern Education

It is clear then that the Vedic and modern moorings of great many of our educators – curriculum and textbook writers, great many professors and teachers, and administrators – delightfully coincide with the countervailing Vedic in-depth considerations. It is a readily palpable reality in the scheme and implementation of modern education. The recognition of the Vedic Aryan mind's functioning in diffusion and dispersal in this specialized area of modern education is a critical point to remember. Mind control had been the first and most specialized area of skills that the early Aryan settlers had invented. It had been a highly tested and refined instrumentation. It is now in their unquestionable hands to put it to the ultimate purpose of Vedic Aryan political design. In that context, the assumptions of great many that modern education would eventually resolve our cultural crisis in values, let alone our Indian un-civic and uncivil grossness, is a widespread self-deception. It is indeed a Vedic induced self-deception to boot. It is a dangerous kind, as though having arrived at after consulting the crocodile as to a safe haven in the pond to escape its jaws.

A critical look at this predicament is important. The critique draws the following perceptions as valid:

1. The ultimate political goals of the Vedic Aryan mindset are clear-cut;
2. Those goals are not delusional to the mindset's particles in diffusion and dispersal;
3. They are delusional only on the part of a whole gamut of the educated with any level of literacy that accepts the educational approach to solving our problems;
4. The delusion has several traps of charming code words that instill that the transformation of Indians as modern people is here at hand by steady progress with modern education, science and technology, with no hint of any problem with the culture;
5. The traps are the common place *thanahirams* * (deceptions in Tamil) of the Vedic Aryan mind that helped it to have its own unconscionable ways;
6. Undoubtedly, the emergence of the modernity of Indian people would be the unashamed nakedness of *Aryavartha* appearing in the frills of modernity, particularly as the insolent modern intellectual excellence of the Vedic Aryan mind in charge of everything as usual and, of course, imbedded in the hardly impeccable wisdom of its ancient knowledge. This is a scandal that has gone on for too long and it just cannot be any more.

* Let philologists take note that the word tantrum to mean sudden violent behaviour is derived from its root Tamil word *thanhiram* that did not and does not mean such behaviour; it has commonly meant as deceptions by street magicians.

The delusional nature of the vast number of people being in the ‘accept the given’ mindset does not, however, make it a monolithic group. But it is of no significance, analytically speaking. It is just a recognition of the fact that the phenomenon of Vedic Aryan mind has several shades voluntarily identifying with its values and mindset: some appearing conservative (orthodox), some liberal and some radical. It is amusing though to see occasional sniping barbs of liberals and radicals coming out of the conservative group aimed at their compatriot newspaper liberals and Hindutva radicals. None feels outraged by or objects to such barbs. In our perspective, all of them are Vedic minds pure and simple and they make no difference in the final analysis. They all would readily coalesce in upholding Vedic mind, Vedic achievements, and Vedic natural leadership in everything. Under-girding them all is their unexamined Vedic Aryan values, assumptions of culture and self-centred worldview. The liberals among them might even be shocked by this critique’s uncovering of the political theme of Vedism, and would be baffled in ambivalence to take a stand on *Aryavartha*. The reality of the political theme of the Vedic Aryan mind has been the longest and most successful attempt at mystifying and camouflaging a contemptible truth in history presented as the grand tapestry of Vedic/Indian spiritualism: It blurred the inhumanity and viciousness of Aryan racism to be benignly accepted by India and the world. To feign that the uncovering of the self-evident political theme would be a threat to anyone’s faith would be cowardly deception.

As for others that are involuntarily constrained to identify with Vedic values and the mindset, the ‘expose’ on the *kuttai* milieu has explained their predicament. They are the vast majority of non-Vedic people who have been subsumed into the Vedic *kuttai* un-social order without choice and against their will. The pecking order dehumanising of one another by them of those under them has become a pernicious cultural habit, a jarring evidence of victimization by Vedic Aryan racism. To them that are increasingly mongrelized by their passions to get a tinge of lesser dark colour in their children than themselves, the Aryan race consciousness is absolutely of no significance. Their aryanization, if it can be so called, is just a little skin deep. The sinister nature of Aryan racism is yet to fully dawn upon them. But the Vedic Aryan mind could not leave them alone even in the virtual achievement of their dream. Vedic Aryans did not have to love or hate them, but they have been perfectly aware that their whole worldview of deceptions and fortunes depended on their being tethered to them even at a distance. Only by holding the tether of their own lifeline attached to the least could fully explain their creativity and total preoccupation—un-social engineering, specialized codes of rules and lingua, legends, epics, metaphysics, arts, letters, music, dance and the accompaniments of lies and deceptions. Never having had the need, therefore, never having developed the capacity to show sympathy to them or endear them, the Vedic Aryan mind is still holding the lifeline tethered to them, as its fortune still depends upon the least as the readily exploitable vote-bank. The least and the hybridized population could be forged into a firm foundation of the imperium of *Aryavartha*; this they would do most self-assuredly in the name of liberal democracy. To aid them is the critical string of terms that was long in developing on its own accord as a reference to the land (Hind,Sindh) and then to the people (Hindu) of the land all along as self-evident historical facts. This string of terms has now been lassoed around the least and everyone else as their religion, Hinduism.* They call them as Hindus, but seldom one hears the Vedic Aryans call them inclusively as ‘our Hindus’. This sort of waylaying was pretty blasé for the Vedic Aryan mind’s anti-historical capacity to turn historical happenings out of context into mystified nonsense of Vedic narratives.

In this instance of documented evidences and under the very nose of modern critical scholarship, what the Vedic mind has done and is doing to the terms Hindu and Hinduism is plain daylight robbery to serve its political design. The plain facts that need to be laid out are: The terms Hindu and Hinduism are pure opportunistic concoctions to serve, one, the Vedic *karvam*, the mystified hubris of Aryan racism; two, to keep millions among Vedics employed as priests; three, to keep and control the temples’

* Paradoxical terms -- Sindh, Hind, Hindhu and Hinduism, pp. 188-200

enormous wealth of land, precious metals and monetary revenues; four, to impose a new mind-control bondage on everyone in the name of Hindu and Hinduism as the most effective political base for the Vedic Aryan racism to prevail for ever over the liberal, democratic republic of India—the blossoming of *Aryavartha*. Perhaps, Aryan racism no longer in its mystified virulence but in stride with the globalizing corporate culture that claims free enterprise as its virtue. All the same, the painfully poignant nature of the fraudulence is that none of the four points could in anyway be related to the promotion of anyone's faith, to the protection of anyone's faith like Saivism, Vaishnavism or Kali worship, or to the humanising of anyone in secular sense. The promotion and protection of the Vedic Aryan-racist-minority-interests at the cost of everyone else is the sole benchmark for the advocacy that most people of Indian origin are Hindus by faith in Hinduism. To accept that impression by anyone in the light of the above self-evident facts is to knowingly participate in the criminality of compromising the whole culture by the deceptions of the Vedic Aryan mind.

Hindus, the New Cultural Turf—Vote-Bank of Aryan Racism

The unscrupulous *karvam* of the Vedic Aryan minority mind would have the chutzpah to transform* a vast number of people that are slowly weaning themselves away from the oppressive Vedic *kuttai* universe by charmingly projecting many forms of religious faith of our people as Hinduism, the religion of India. To re-enforce the self-evident fact: Originally, Vedic Aryans had no respect for the authenticity of non-theistic and theistic traditions and chief deities of native cultures other than homogenizing them for the purpose of mystifying the Vedic mind's pursuit of its secular, racist, *Aryavartha* goal. Now, the happenstance phenomenon of historical misperceptions of the indefinable Hinduism as a religion and Hindu as a person of faith in that indefinable misperception is also solely to protect and promote the racist Aryan *Aryavartha* apparition. As the Vedic *kuttai* culture has ever been in absolute contempt of common humanity and never for public good, calling anyone a person of Hindu faith is of the same order. It is absolutely not to protect and promote common people but to protect and promote the racist Aryan abiding truth of *Aryavartha*. It is to convert the vast number of hitherto oppressed and ignored into a firm *vote-bank* for further exploitation. Secular liberal democracy could never be a threat but an impregnable asset of virtual *Aryavartha*.

Furthermore, with the shift of Aryan control from its aged base of Manu's authority of the Universal Law of *Dharma* to the liberal democratic Constitution of the Republic of India, the Aryan racist control of modern life would be smoother if not totally effortless. More critically, the modernising thrust of education, as advocated in this critique would be effectively neutralised from school curriculum. Thereby, with the security of the racist interest of the dismal minority of those conscious of their Aryan-ness becoming the touchstone of everything as the old potion in a new bottle, the thrust of science and people-centred development would be seriously compromised for that very reason. With formal and informal control over the liberal democratic structure of the polity, the *karvam* of the racist Aryan mind would relentlessly pursue its dodging tactics of compromise, co-option, dividing, scapegoating, ensnaring, proxying, buying out, strong arm-twisting and outright assassination—all of them demonstrably well-worn, normal, and unashamed Vedic Aryan methods used in controlling and stabilising the *kuttai* milieu for thousands of years—the celebrated longest lasting culture in the world. The whole range of intellectual deceptions in Aryan arsenal is of a different order. Notwithstanding the liberal democratic padding that would be handy for minority race dominance, the stranglehold of “accept the given” mentality of the Vedic value-orientation would still be its most enduring strength in this so-called modern age.

* Vedism, Most Successful Missionary Drive, pp. 158-160

Expose' on science and the Vedic mind, pp. 137-151

Candidly, the tiny small number boils down to the brain-trust, the brahminical Aryan mind that is very self-consciously spread in its diffusion and dispersal in its imperceptible but effective monitoring and purveying role.* In getting down to the roots of the cultural crisis in values, it is absolutely necessary to hold the brain trust fully accountable. Our common sense ferreting has shown that its past routes of escape have proved to be bluffs and dead-ends and that they are not available anymore. Scapegoating others or smearing others to escape the full brunt of the Vedic Aryan mind's culpability is not insinuation. For instance, the celebrated and highly stylized *karmic dharma* (the deceptive egalitarian idea of distributive justice, that is, everyone taking responsibility for one's own action) is ideologically vivid as well as an excruciating experience of everyone. It is also done in modern days on a grand scale with sincerity before great audiences. The decrying of 'communalism' and 'fissiparous tendencies' are fashionable literary phrases among English speaking leaders. As most are from scholarly Vedic grounding, their innocence is less credible in using them than would otherwise be the case. Those phrases cannot be dismissed as meaningless slogans[□]. It is a good illustration of the astute Vedic Aryan mind to bark at the wrong tree for the perceived cultural crisis or the cultural problems instead of at the Vedic values that govern the heartthrob of communalism and the nurturing of those cultivated tendencies. It diverts attention from them – the Vedic Aryan mind as the perpetrators of the vicious and fundamental un-social divisiveness. Without identifying and demanding the renunciation of Vedic values, barking at communalism or 'fissiparous tendencies' is to remain way short of disclosing and addressing the Vedic Aryan mystification of the denial of humanity to others as the root cause. Most remain inured to staying captives of that mystification like the fish that live in dark caves of murky waters that have eyes but are sightless. A lot of weaning of our young from the Vedic words of murkiness surrounding several identities they carry about them by Vedic Aryan intrigues needs to be done. The civics from political platforms as well as from school curriculum fails to give any understanding of our cultural identity that is in crisis. Most have been rendered aliens in their own land by Aryan racism by its very alien-ness that was unknown to our ancient cultures. The values of the pre-Vedic cultures are still rooted in us but only with the amorphous title of ethoses*. It is maintained here that only by clearing the bog of Vedic Aryan prejudices known in this writing as 'accept the given' Vedic values could the all-inclusive heritage of ethoses be raised on the firm foundation of their becoming all-inclusive true Indian values. Only then would the unqualified Indian identity will bestride firmly and confidently on the ancient ethoses/values and the rights and liberties of the Constitution of the Republic of India. There is absolutely no conflict between them.

As for the overwhelming number of people of Indian identity that live under duress by 'accept the given' Vedic Aryan mentality, mere castigating it is not enough. Admittedly, the inhumanity, irrationality, immorality and utter callousness of the Vedic Aryan mind would be beyond the capacity of anyone in any length of writing to subject it to rational and humane analysis. What is possible immediately at the grassroots' level is the acceptance by everyone of one's complicity willy-nilly in the evils of Vedic Aryan culture, and to disclaim in crescendo all the Vedic Aryan bands including the latest bands of Hindu and Hinduism that bind everyone to the secular and mundane tendencies of the Vedic Aryan race consciousness for continued domination. To renounce the power of denying humanity to anyone is in everyone's hands immediately in schools, colleges and work places. It needs no organization or any permission. It can be made to go viral, as the young understand what it is. By calling the intent and actions of the Vedic Aryan mind by appropriate descriptive names in this writing, we have dispelled their mystique and rendered them in their ordinariness. All told, its motivation is a

*Vedic Method, pp. 59, 98,115, 118-119,139,152 et al.

[□] The term communalism has a typically convoluted Indian meaning all of its own. The general meaning of community as of people of mutually shared interests communing with one another in fulfillment of life does not proceed from the Indian communalism. The shared values of duties and the muted sense of dependency on one another are implied but only to be seen in the light of the absence of mutuality. The exclusivity implied in it is not that of tribalism that would hold everything outside of it with deep suspicion.

* Indian Ethoses, pp. 176-184

gross pedestrian one for power, greed and ethnic domination. This commonsensical analysis of the long-lasting flagrant nature of the Indian culture in the name of Vedic Aryan mind, Vedic wisdom, Vedic mysticism, spiritualism, philosophy, metaphysics, art, literature and, well, Indian culture by its incorporation and plagiarizing (a studied expression), lead one to raise the moral anguish—How could it be! How can it be! What has become glaringly obvious is that, devoid of their bluff, the Vedic Aryan racist minority has absolutely nothing to stand on except its ordinary tendencies of power and greed. Standing fully exposed thus as a deceptive minority, it is discredited of the self-assumed power to naming and defining anything in the name of the people of India. This ordinary awareness on the part of average people at grassroots' level would make the critical difference in their joining hands with local efforts for the all-inclusive humanization. It is the only necessary action that is needed to undo the Vedic Aryan hegemony that was, understandably, not built in one day.

Amorphous Reality of Aryan Race Consciousness

This critique has attempted to display the pattern of Vedic Aryan mind and disclose it threadbare in appropriate terms. Without stating it in statistical number, the Vedic Aryan mind has been referred to as a miserably small group, a minority, ethnic minority, racist minority and so. This enquiry is fully aware of the countless cases, significant and insignificant, that have entirely renounced their Aryan race and ipso facto Vedic identities. There have been many social-change activists among them that are so recognized. Whether any study has been done on them as to individual and cumulative impact on the fundamentals of the Vedic Aryan mind is not important. Apparently nothing of that sort has happened. Over all, the fact of many that have renounced the Vedic Aryan identities has only served as another instance of the theoretical position that Vedic mind is not a monolithic entity. It is reasonable to assume that it is equally true of many segments of the population such as the whole gamut of our people known as *sudras*, backward classes, people of hill regions, or *adivasis* have no identity with Aryan race consciousness. Add to them the vast number of our people of other religions of India, one has to recognize that an overwhelming number of us (mongrelized as we are in some degree or other) are not conscious of being even a bit Aryan in race or any other and have not felt the need to be nosing around whether any race identity is of supreme importance in our official or religious performances, or in dealing with one another on the street in our un-neighbourly fashion. It is an unacceptable problem that, percentage-wise, an insignificant number of Aryan conscious persons could still hold the whole life of India as captive. This is no numbers game or any game at all on anyone's part. The fact is self-evident to the Vedic Aryan mind as to others from one end of the country to the other in every detail of public life.

Aryan Alien-ness – Vedic Pride of Deliberate Choice

Interestingly, the public doles given to priests and temples by royalties frequently appeared as edicts or as engraved agreements of public notification as though with some outsider mercenary agents. The receivers of endowments appeared to have had a standing of their own, not as subjects of the regimes. That oddity came to stand out starkly in the social order that the Vedics began working early on. The Vedic priests in choosing to exempt themselves from the dour implications of their scheme was to distinguish their alien-ness as race to stand apart from the appearance of their being enmeshed in their oppressive socio-political scheme of exploitation. This balancing act of the Vedic Aryan mind in making its Vedic Aryan kind stand apart as racial aliens while homogenising everyone else has been the oldest of cultural acrobatics to this day. It is indeed a wonder of wonders, too. Further it has been the Vedic mind's unabashedly glaring intent to make it known from the beginning that the Aryan alien-ness was to be the glowing diamond of its exempted status to be worn as its crown. Cherishing the Aryan alien-ness and flaunting it openly has been the accepted persona of the priestly/brahminical *varna*. Yes, to live in the modern culture as alien exploiters has remained the Vedic mind's own assertive choice. Inevitably, the distinctly naked Aryan-ness bobbing up to this day in the virtual *Aryavarta* is a deliberate mindful Vedic Aryan choice in the cultural crisis under review. It is a profound

consciousness-raising issue with those who have been wearing that choice as it were their grand coverall.

In conclusion, Jainism and Buddhism were among the first significant and humane breakthrough extant thoughts in Indian culture. These systems and their founders had received the shabbiest treatment in the hands of the Vedics while they were absorbing many of their doctrines and meditative practices. The success of that experience in co-opting became a Vedic pattern for grasping other systems of thought in other parts of the sub-continent. As noticed, another dreadful nuance of the Vedic co-opting pattern was to act suavely as though they were the original founders of those ideas. This was an upside down logic of the Vedic *karvam*, as a Tamil writer puts it, of the grandchildren yielding their grandparents. The Vedics clumped Jainism and Buddhism together as heretical streaks of Vedism. It was a foolhardy claim on the face of it, but it is maintained all the same as a historical fact in all the Vedic narratives and in modern textbooks on Indian history and culture in our schools and colleges. No visible cry of outrage has been raised about this tendentious misrepresentation that has been studiously promoted. That Vedism is the standard to determine something to be heretical or not, or to consign things to oblivion if not recognised by someone of Vedic sounding scholarly names, has been an extraordinary spectacle of scholarship in general. The Vedic-bent so-called scholars have freely exercised their arbitrariness of post hoc insertion or pre-posting of something before it had happened. It was the irrepressible Vedic tendency to claim ancientness of everything, meaning, the origin of all to itself.

This critique wants to lay it down in unambiguous terms the true picture of the crisis of Indian culture as crisis in values. The mind of the Vedics had programmed and engineered the development of the Vedic culture for the continuation of Vedic Aryan dominance. It means the preservation of Vedic values against all contending ones. What is abiding in it is Aryan racism, mystifyingly the most inscrutable kind. The excellence of the modern Indian nation would ever remain compromised until all Indians become aware of our subjection to the ingrained racism of one group that has maintained its alien-ness, that is, in being Aryan racists. It is tragic that we have to deal with the Vedic mind still riding on the *Aryavartha* bridle and still unwilling to face up to the cultural crisis it has caused. More than any segment of our culture, the Vedic mind is fully aware of the rush of objective forces against it as at no other time. But braised as ever with its bluff and fluff that never failed its pallet for victory, the Vedic by cultivating the aura of Hindu-ness and Indian-ness the Vedic mind remains self-assured to wade through this crisis. It had mastered the art of causing cultural crisis after crises in the course of nearly three thousand years before consuming one by one. In its mind, the current crisis is just the penultimate phase before the virtual *Aryavartha* becomes the fullfledged real *Aryavartha* beyond any question. The die is cast. Even without further demonstration, the issue before thinking people of modern India is the critical choice between all that the Vedic mind stands for, on the one hand, and the emergence of an all-inclusive humane culture that allows no margin for any tinge of oppression and exploitation in any quarter, on the other. A broad-based rational, ethical and cultural discourse is a must. Out of such a discourse a new paradigm of thought and appropriate action would emerge with a broader understanding of Indian culture that is truthful, humane and, therefore, modern.

Vedic Varnish on India, Indian People and the Indian Culture

If outsiders to Indian culture say that there is something skewed about us, something like the great emperor does not have much of any clothes, or a simple thing like the reeking insanitary conditions in our land has something to do with our culture, we do appear, in our embarrassment, to remain self-composed in saying: it is our way of living a principled life according to the eternal law (dharma) of life as designed by the wisdom of our forefathers. Mercifully the inquisitive outsiders leave us, as they wouldn't know what we are talking about. In most cases it would have nothing to do with a consciously confessing belief. This lived in fact of life, exultingly declared by some and furtively admitted or held in stoned silence by a whole lot of everyone else, has this catch: one, the forefathers belong to the ones that exult in the system. The forefathers' bunch is not a shared one by others. Two, thereby, their wisdom, however, can be considered as a weirdly shared-one as it certainly manifested in the gloomy reality of *kuttai* life, which is endured in real pain and suffering by the murmuring lot. Further, the waving of wisdom by the satisfied ones is the most impudent racist *karvam* of the Vedic mind, a smokescreen to conceal the eccentricity of *Aryavartha*. It becomes more unspeakable as it cheerfully smears the epithets – our wisdom, our forefathers, our culture, our greatness, our excellence, and our achievements – on everyone as though it is the most colourful, beautiful, one piece adornment of all undifferentiated Indians, the one people they had created in their great wisdom. Such projection of the Indian culture is a contrived bluff. The *karvam* and audacity of the Vedic mind to speak for all Indians, most of whom were the victims of its vilest crime of dehumanising, is an unutterable mentality that bounces back as Vedic mind's singular distinction. This is no conventional academic descriptive exercise. To smear their crime on everyone else as one's own self-determined recompense, to emerge from the crime scene with blood on their hands, and then turn around to claim credit for creating the longest-lasting social harmony beats the duplicity of any convoluted kind. All told, the mendacity of the *karvam* – hubris, chutzpah – or whatever admissible expletive one could conjure up from whatever language could not fathom the Vedic mind's capacity to conceal and lie about them. The whole superstructure of the Vedic universe is about to implode by the force of the simmering contradictions from within and by the torrent of inarticulate forces of modernism aiding from outside. It is not an assuring thought or pretty sight to visualise the inevitable shattering of the structure. The Hindutva and its entourage, as mentioned earlier, are fully awake and are picking up the fragments with their chameleon skills to fit them into the liberal democratic framework. It would be the most damnable castigation of us all as Indians if this were to happen in open daylight. The grassroots awareness is not to remain hapless spectators but to participate as awakened individuals to shore up the culture with still latent cultural insights, the suppressed reason-tempered building blocks of our ancients earlier to our Vedic ancients. The values of those earlier ancients would be the humanising mortar to hold the building blocks. The act of redeeming Indian culture with truth and integrity is an open process allowing no margin for any more cover-ups.

With the Vedic value-fundamentals fully ingrained, willed and hedged in, the Vedic culture was able to flourish in great diversity in terms of languages, literary outputs, prolific deities and legends, acceptance of a variety of religious expressions, impressive fine arts of music, dance, painting, sculpture and architecture, religious festivals and rituals. Needless to say, the celebrated features of Vedism were of the higher order of Indian culture, the indulgence of the accrued worldly resources and privileges of the upper tiers of the social order. It is seldom realised that they have also been clearly intended to obscure the sinister intent of *Aryavartha* in the colourful mask of Indian heritage. A simple and honest observation to make is that our cultural mask has never been examined by a collective conscious effort. The Vedic mind, which was the initiator, promoter and sustainer of the self-negating vicious cycle in the name of self-realisation, is the sole agent that had systematically desiccated the creative vitality out of what could have been a truly robust culture. For the Vedic sins of contradiction in their oppressiveness,

everyone else is forced to hedge, apologise or bluff away with more contrived rationalization. But why—it remains awfully unexamined.

It is all bluff and all wrong. As will become evident in the rest of the critique, what needs to be done to restore our integrity and truth is no pie-in-the-sky nonsense. The tragic Vedic mind-set was obscurantist and detrimental and, as will be further demonstrated, is absolutely unfit to provide any guide in the re-visioning of values that would ignite a renaissance of our national spirit and performance inclusively. It was not conceived and attempted on a broad scale ever before. The present cultural crisis allows no other option to our doing just that. Let us shed our unthinking dependency on any person of greatness to come to the rescue. The worn-out Vedic mask needs to be examined at the grassroots level by a whole lot of us across the nation and among Indians dispersed overseas. A commonsensical awakening of the ordinary minds is reachable by every concerned person with communications that are available. Furthermore, there is the need to reintegrate the buried, ignored and suppressed treasures of our ancient cultures. Widespread critical scholarship, particularly in all vernacular traditions, needs to be undertaken to search, sift and salvage distinctive aspects of their ethical, religious and humane cultural expressions that were mangled up in the Vedic homogenization to be reintegrated. The full story of our culture cannot be reconstructed until the early ancient heritage are recognised and restored to rightful places in our re-constructed cultural narrative. Much renaissance research of this nature needs to be actively promoted.

Complicity of the Worldwide Modern Scholarship:

The shamelessness of the Vedic Aryan mind aside, such blatant distortions in browbeating the minds of most people have been abetted in general by the world of modern scholarship. It is most deplorable that many leading scholars on India would hide behind what has been made to appear as normally accepted features of life to be the basis of their writing. Their own intellectual integrity and prudence have been on the line. Great specializations in the academia on Indian philosophy, metaphysics, *maya*, Sanskrit among others are presumably specialized acts of abetment. Conventional academic efforts have failed to lay out the mere common-ness of the Vedic Aryans' ordinary human tendencies as the paranoiac affliction of the Vedic Aryan mind as they have been the longest lasting un-common manifestation, on one hand, and as the agents of dehumanisation of the entire culture for the longest period in the history of cultures, on the other. Scholarship that remains fascinated by anti-historical, anti-people, mystical and deliberate distortions of Vedic narratives without zeroing on the profanity of it all is not worthy of its title. Great many scholars world-over need to take a good look at their failure to examine the Vedic origin of their assumptions, wake up to call them by appropriate categories, and to edit their works in that light. In any case, the ultimate corrective to set right such un-scholarly record would be the more assertive unraveling of the Vedic Aryan mind as hollow deceptions that have overshadowed the longest tortuous history of Vedic narratives is really not in their hands. What is yet to follow as the crescendo of an all-inclusive humanisation of the grassroots' murmur would be the corrective to the world having becoming dupes of the snickering Vedic Aryan mind. It would also place the Vedic Aryan mind in limelight if it presents this critical picture as the 'we-they' divisiveness by, well, the misguided. The crescendo would forcefully make known to the world of scholarship that it cannot remain blinded to the fact that the Vedic Aryan mind had been the first and still is the most fragmenting cause of the un-social life of India by still purveying the 'accept the given' *kuttai* mentality. Indian culture had not known any life other than the one coloured by Aryan racist un-social divisions since the arrival and the nativisation of Aryan aliens.

A Critique on Non-historical Nature of the Unsocial Vedic Order

A note on the un-historical and un-accountable nature of the Vedic narratives about their cultural exploits is in order. Historical narrative of the Indian life has been most confounding to students of history, whether natives or foreigners. Political narrative, as one writer has observed in exasperation, is like plodding through a telephone directory of countless kings, chieftains, emperors, their dynasties, endless battles etc. Interestingly, there have been two patterns that have paralleled since the beginning of the Vedic period to this day. There was the un-sequential chaotic political pattern until the modern colonial regime by the British. In contrast, there has been the most sequential, orderly albeit un-social Vedic regime throughout the telephone directory-like political history. The startling juxtaposition of these two regimes as two parallel planes running together in a mutually parasitical relationship, yet not fundamentally influencing one another, is a phenomenon of unexplored mystery about the chronicle of India. Probably only a horticulturalist turned into a socio-political historian would be able to fully explain this odd mutually parasitical yet symbiotic relationship between the two planes. For the present, it has been self-evident that the Vedic mind has been the constant and continuous factor mediating between the steady and orderly lower plane and the vagaries of the overlaid political plane. It has become evident in our common sense cursory analysis that the Vedic mind had wielded a near autonomous control over the lower regime of the *kuttai* scene of life. Therefore, this unique and most enduring pattern of Vedic culture is absolutely devoid of historical narrative. The truth of that fact has not astounded anyone. Nor is the fact known that the historically unrecognized *kuttai* feature of the Vedic culture was the one that had been the cheapest and most efficient economic foundation of all passing political regimes of whatever kind. No political regime could ignore the Vedic clout easily. In passing, seeing the neatness of the recent exploitative political regime by the British colonial rulers and the exploitative neatness of the *kuttai* scene maintained by the self-chosen exclusiveness of Aryan race is not an idle parallel to miss.

Until Islamic times, neither the volatile political stream nor the controlled steady stream of the Vedic un-social order had reliable historical accounting. This should not be puzzling to students of history, as the misfortune of the Indian chronicle would have it, the non-historical and anti-historical Vedics were the scribes at both streams, to whom recording of human events as they happened was never ever a factor for consideration in their wisdom. Except for the exaggerated praising of royalties in the Vedics' habitual sycophancy, the Vedics, particularly the priestly types, were the main subjects of their narratives. In their presence, no one else counted for any significance. In their presumption of having been more than ordinary humans, the narratives about themselves could only be stated in mystified legends of great heroes, heroines, gods, and goddesses as well as villains of superhuman strengths. These are significant to acknowledge not as fascinating literary characters like others in the legends of other cultures but as exemplary characters that have helped to perpetuate the ingrained *karmaic-dharma* Vedic values for the glorification and interests of the Vedic Aryan race to this day. There were of course interludes of people-centred historical narratives, like the time of Asoka and Harsha and the regimes of *Tamizagam* for instance, which escaped the erasing zealotry of the Vedic mind. In general, the Vedics were never people-centred. To record is to remember, and the only subjects for that purpose were the Vedics themselves, not the subjugated. Chronology and human activities as such mattered little to Vedic narratives about themselves.

A footnote to the enduring pattern of Vedic culture is the glaring absence of any mention of social strife, minor or major, either in time of peace in the passing kingdoms or when they were at loggerheads in power struggles. It could be explained away by the reason of the Vedic myth of social harmony to be maintained, and that they did succeed. But, primarily, it is the *karvam* of the conceited Vedic mind that would not and could not really admit any such disruptions in its universe. The non-historical, anti-historical and non-contextual compulsions of the Vedic mind certainly accounts for the absence of social strife in its narratives. Besides, fundamentally, as it was noticed in the context of the *kuttai* scene,

it was also effective due to its pathological conditioning. It could be stated in two propositions: a) Only those who had any sense of having had the sense of being human would aspire to regain their humanity by some means: the lower classes having been conditioned to live a life without hope had been fully erased of that notion in them and, correspondingly, having been stripped of any notion of power as well, they never had the need or energy to rebel against the beaten down condition; and b) Aryan racism of the Vedic mind was crafty enough to devise every abominable form of checkmating any dissatisfaction developing into a social strife. If there were particular *kuttai* unrests, let alone widespread social unrest in the Vedic universe, they were contained, suppressed and erased from memory by not mentioning anywhere. Admitting of social strife would indicate the erosion of the fundamentals of *karmaic-dharma*, the very foundation of race supremacy. Such uprooting of their very foundation could not be tolerated, be they by *kuttais* or kings.*

Historical Jainism and Bhuddism antecedent to Vedism

As the Vedic thought had been un-historical and anti-historical, to see Vedic narrative contextually in time sequence and in relationship to other known historical events has been a serious problem of Indian historiography. This critique's common sense cursory review of the scenario of clusters of Aryans coming into South Asian landmass and their nativisation has been a serious attempt all the same to reconstruct a more probable historical account based on archaeological evidences available. Our interest to understand the Vedism of the Vedic Aryan mind threadbare in order to have a handle on the cultural crisis in values in India is becoming more realistic. Commonsensical review of illustrative material alone has resulted in remarkable insights for our purpose. A thorough historical reconstruction of the section on Aryan intrusion in our culture is in others' hands. Our insights will stand test of the proverbial pot of cooked rice by others as well. Vedic narratives as indicated earlier are essentially claims about Vedics themselves that obscured everything else, particularly blurring the shady sides of their motives and performances. Our seeing those aspects as gruesome and major part of their being Vedic Aryans would become clearer in a few more historical illustrations. This again is not due to any independent research, but other writers have established the ideological and historical facts about them that help us establish the pattern of Vedic malfeasance in their habits of denigrating, undermining, plagiarising and finally absorbing others' achievements as their own. That pattern of Vedic habits, interestingly, would emerge as a serendipitous common occurrence whether seen from the perspective of Vedic narratives, or from factual historical evidences.

Jainism and Buddhism are historical thoughts pertaining originally to 6th century BCE but the time is pushed back to 9th century BCE by new evidences. These two seminal thoughts of our sub-continent arose out of two historical and historic figures of Vardhamana Mahavira and Gautama Buddha. Their teachings had wide following in the region east of the Punjab to the Yamuna-Gangetic plain and south to the Vindhya Range. The countless number of kingdoms and principalities that arose and disappeared in that period are not important to our enquiry. Writers have speculated that the time must have been one of widespread social stress, restlessness and questioning. As a result, there were a number of schools of speculative thought, including atheism and materialism. They were all deeply aware of life's cycle of birth, sickness, misery, and old age, and pondered about the meaning and purpose of life. Many a thinker has raised similar questions in different cultures to seek relief. Compassion for all human beings appeared to have been a singular theme of those critical enquiries, on our land as well. Demographically, the population of the region perhaps had been largely mongrelised with greater prevalence of the native breed but without racist attitudes. Mongrelization had gone ahead of the distinct consciousness of Aryan racism far ahead as the Vedized brahminical thinking lumbered on slowly

* One gruesome exception known is the Kalapirers, a Tamil regime and the Tamil culture itself. See Chapter Two, p. More evidences that are yet to be found in vernacular traditions or rich ancient stories of other linguistic traditions would greatly substantiate the contention of the critique.

behind. Seeing of everything through the coloured prism of races was not a sudden invention but a slithering one that was mindful of its special taste in all exigencies.

As the Vedized Aryans were ready to move out beyond the Indus region, as though, out of sheer pastoral wandering lust innate in them, they were swarming east and south for new cultural pastures to feed their survival instinct. It had become a politically constant compelling dream of *Aryavartha*. This alien physical breed was totally alien to the values and cultures they were foraging into. The rationally and ethically focused human-centredness of the existing cultures were seen by the *karvam* of the interlopers simply as objects of their suppression and take-over. They had utilized their nativisation time of well over a thousand years in formulating an ideology of twin passions – of Aryan racism combined with an irrational and unethical Vedic orthodoxy called *varnashrama dharma*. That was the first known systematic ideology of political power as well as racism. It is easy to visualize the Vedic Aryan ideologues making quiet unobtrusive inroads into new cultural pastures as doctrinaire cultural saboteurs. In this background, a brief review of the historical import of the human-centred doctrines of Jainism and Buddhism and the culture they reflected would further substantiate the expose' of the long-standing irrationality, inhumanity and unethical nature of the Vedic Aryan mind.

By the way, it is important to note here that since, chronologically, historical accounting had largely been North India-centric, it is not clear how much of this milieu of social stress as advanced by conventional scholars was inclusively reflective of the thought patterns of the South Indian culture as well. Disregarding the sufferance of North India-centric view, it is assertively made known that the South had been the ground of humane and rational universal values to sprout from, as undeniably etched in Tamil literature of the *Sangai kalam* (1st c. BCE – 1st c. CE), and these values and thought patterns had spread to greater part of the sub-continent right up to Afghanistan. This ignored broader cultural perspective has to be kept in mind in our continuing to unravel the Vedic Aryan mind. Historical research, when permitted and encouraged (does not appear to be the case in the instances of researched evidences of ancient culture at Atheechanallur/Adichanallur not being released and the arbitrarily halted excavations of the shore-line buried-in-the-sea Kumari Kandam culture among others.) □ would have much to say about the North India-centric view of things, which has always been the Vedic view of things as well.

Jainism – Vardhamana Mahavira

The Triple Truths of Mahavira are: Right view, Right knowledge and Right conduct. From them emanated the Jain practices of pacifism, non-violence, love, mercy, forbearance, truth, purity, self-restraint, meditation, strict asceticism, celibacy, non-possession, and compassion among others. These derivatives for humane ethical life had spread from the north to south of the sub-continent with great ease and without fanfare. These values had no purpose other than to realising one's true self to overcome the limitations of life. None of them indicated any trace of human oppression and exploitation. In addition, its ideas of karma and dharma (the doctrines of Right conduct), among others, stood on their own as humane and robust thoughts of Jainism. The trail of the origin of those words is to be found in the south in Tamil language in their unadorned simple terms of ordinary actions, performance of sharing in kindness. Their eventual mangling and transmutation into Vedic *varnashrama dharma* could only be possible to an ideology and self-centred mind that were totally extraneous to the existing cultures of humane and welcoming people.

□ Research outputs of the Adichanallur excavations and the continuation of the deep sea-shore excavations of the ancient Tamil culture of the Kumari Kandam are held up by the Delhi establishment. That appears to be inexplicably criminal in intent and someone has to be held accountable.

To sum up the significance of the doctrines:

1. Jain values of pacifism and non-violence (non-injury to every living organism and strict vegetarianism) have been most remarkable in the rigour and in practice by the followers.
2. Egalitarianism and sacredness of every individual and the active promotion of compassion, forbearance and mercy were extraordinary marks of ethical thought as early as the 7th c. BCE or earlier.
3. The universality of Jain values was outstanding in conception as they would be relevant to all people anywhere.
4. Even in presenting a dim view of existence, Jain thought arose from the assumption of sacred origin of every individual soul to attain divine consciousness by rugged (ascetic) individual effort.
5. Metaphysical doctrines of transmigration of souls, reincarnation, and moksha as the realisation of divine consciousness were formulations from the teachings of Mahavira.
6. Jain monastic, meditative and ascetic traditions had been well-formulated Jain practices. It is critical to note that there was no place for racist element or colour factor in the thinking of Mahavira. Jain values and doctrines were diametrically opposed to everything that Vedic Aryan mind stood for. Comparison of them would be incongruous. What they exchanged in the encounter would be significant.

Jain doctrines were certainly groundbreaking in their humanity, compassion and moral compulsion in addressing existential human conditions. The widespread cultures of the subcontinent were most receptive to the metaphysical, intellectual, literary and morally ethical influence of Jainism. Hence, Jainism spread in greater part of the sub-continent from the north to the south with utmost ease. The nature of the Vedic appropriation of the Jain values and metaphysical doctrines are of signal importance to note. It went apace at two levels: 1. persecution of Jains through slander, physical threats, murders and destruction of Jain literature (parchments of palm leaves); and 2. creation of mythical fables in the fashion of the Vedic mind's fictitious legendary characters' intervention in the birth of a son in a royal family that founded Jainism, and finally in the deification of Mahavira as one of many deities , which the Vedic mind created at will for its purpose. These two levels of pacifying attempts to subvert Jainism went side by side, at different places and at different times in the course of a thousand years. Vardhamana was made to be born in the warrior *varna* of ksatriyas, a generous Vedic overture to include a non-Vedic founder of a great system of thought into the crass Vedic fold. In addition, with apparent connivance of some Jains, Vardhaman Mahavira was deified and included as a deity in the Vedic pantheon of gods, goddesses and saints. All these and other ingratiating overtures gradually drew large number of Jain faithful into Vedic celebrations of racism, *Navratri* and Divali, among others, even if large numbers of them had not renounced the identity of their faith in Mahavira's teachings. The Vedic attempt to erase Jainism by a variety of serious and superficial ways was relentless in the course of about 1000 years of the spread of Jainism up to *Tamizagam*. The Tamils became the last insufferable bastion of Jain faith in the south. It is barely realized that the near elimination of Jainism as a vigorous faith of the Tamils was part of the Tamil posture of resistance to Vedic Aryan racism's sway in the south, as celebrated in Ramayanam as noted above by even many Jains (elaboration of this insight in Chapter two).

By implanting Vedic deistic elements in the Jain tradition, the Vedics have been emboldened to claim Jainism rather generously as a mere sectarian part of Vedism, now surreptitiously emerging as Hinduism. Gratuitously, it is the greatest Vedic achievement in its encounter with Jainism: 1. By culturally emaciating the Jain tradition, the Vedics self-proclaimed Jainism as a part of the Vedic fold. 2. Thereby, they had the audacity to insinuate that Jain thinking was somehow due to Vedic wisdom. On the second point, as it will become clear, the Vedic mind had absolutely no possibility or need for developing any semblance of metaphysics in its proudly chosen path towards the goal of *Aryavartha*. Jain doctrine and practice and Vedic doctrine of Varnashrama dharma (even with the clever improvisation of *Sanatan dharma*^{*}) and the *kuttai* practice were/are painfully contradictory. Vedics have not made any attempt to explain the glaring contradiction. Given that as the Vedic mind's only consistency as well as wicked obsession, its greedily drooling over metaphysics taken from Jains as well as from others, would collapse as illogical and ill-mannered fluff.

As to doctrines in practice, historically, Jainism continued to prevail among the Jain faithful as their fundamental faith of devotion and strictly keeping brahminical priesthood away from mediating their faith or its interpretation. Unfortunately, Jains have been induced to fall into the same mindset of *varna* (*kuttai*) of being identified with Vysias, a Vedic designated *kuttai*, as people of other faiths, by definition non-Vedic, induced to do. Yet, given our understanding of the Vedic mind, one could imagine that the Jain doctrines and the prevalent cultural milieu of ordinary people could have been the first and most mind-numbing challenge to the Vedic mind. It made no attempt to appropriate Jain ethics as they would have undone the inhumane Vedic ethics. Firmly warped in superior race belief in themselves, the Vedic mind could not be bothered with human sentimentalities like pity, compassion, kindness, sharing with the needy, non-injury to others, humility and such, which were the pressing existential concerns of the people in their Jain belief. The exceeding *karvam* of the Vedic mind's vision of *Aryavartha* was all that was necessary to mow down everything forcefully, arbitrarily and shamelessly.

Non-violence, *Ahimsa*, a non-Vedic Ethos of Indian Culture: Jainism, however, had exerted clear changes in Vedic practices in worship and eating habits. Animal sacrifice for absolution of sins or to propitiate gods and goddesses was gradually abandoned in the Vedic brahmins' performance of worship/puja. Vedic narratives do not throw any light on why, how and when this significant change happened. They were always circumspect in their silence on their standard practice of absorbing good things of others. Some among the Vedics resorted to puffed up air of vegetarianism, avoiding spices like garlic as a mark of strict orthodoxy in the *kuttai* game of asserting higher standing even within themselves. It is critical to note that vegetarianism as a Jain moral value of non-injury to living beings (non-violence) and vegetarianism as a new benchmark to indicate social gradation of the Vedic *kuttai* ethics are not one and the same. Vegetarianism as a Jain value was alien to its Vedic misconception in thought and practice. The value of Vedic mind's *karmaic-dharma* could never ever pretend to the principle of non-violence. Yet, in the Vedic fashion, vegetarianism even meaning nonviolence in the Jain sense was a good enough possibly as a palliative to mollify Vedics' own abhorrence about the cruelties of its own social engineering. When modern Vedics proudly declare non-violence as a cultural ethos/value of India or the Indian people, somehow the great philosopher-saint Vardhamana Mahavira as the first known and foremost exponent of the value of non-violence is left out. One suspects the modulating Vedic cultural conspiracy to let the ethos of non-violence been seen as wholly Vedic without any jarring historical references to say otherwise. Further, much credit goes to the faithfulness of the ordinary widespread Jain believers who have been the conscious bearers of that value in practice among Indians. Only such grateful acknowledgement by the rest of the culture would certainly entitle us

* Meant universal and eternal law of the *karmaic-dharma* as enunciated in the Upanishad. It was supposed to have made a difference to *Varnashrama dharma*, without a scintilla of difference to the hitherto victimized. The *karvam* exhibited in this verbal change speaks for itself. Greater mystifying subtleties of the oppressive tool of Sanskrit are self-evident in *sanatana dharma*, greater fluff of the Vedic Aryan mind's hypocrisy.

to the ownership of the value of non-violence as a badge of our common identity. It is certainly not acknowledged adequately in textbooks meant to inform truth as facts of history. Making of fictitious claims barefacedly or slyly had been a trademark of the Vedic Aryan mind. Great many educated people, including many foreign scholars, have been dupes of this trademark.

Ingratiating Vedic Absorption of Jain Tradition: The incorporation of Mahavira, many Jain doctrines and many followers into the Vedic Aryan scheme of *Aryavartha* was the first historically demonstrable evidence of Vedic Aryan mind's pattern of absorbing things of others with absolutely no qualms. This has been indicated earlier as habits of repeat-offenders elsewhere, but it is worth repeating again in this important instance. First, it indicates that the Aryan habit of grasping things of others had preceded the Jain period by at least 1500 years before and it was to follow to this very day. Two, when there was resistance to this pattern that had been made to appear as natural and necessary, every conceivable means was used to subdue and eliminate the resistance while the Vedic Aryan mind was grabbing in haste many good things of others, material and immaterial creative ideas. Three, the *karvam* of it all was that in the end, Vedic Aryan mind in the cheekiness of its mystique would claim the loot as its own and without flinching, claim itself as the original creator in its infinite wisdom. This was and is no silly laughable matter but the ugly reality of the cultural crisis that the Aryan mind inaugurated when seeing the strength of their fair skin reflected in the glint of the dark skin natives. The long Jain episode in Indian culture would patently demonstrate that when all else failed to make Jainism succumb to Vedic maneuvers, the Vedic mind grandly attempted to incorporate the Jain tradition in the name of assimilation*. Piling up indiscriminate contradictions in their barnyard had never been a problem to the Vedic mind. Those doleful Vedic measures mentioned above, of course, were not significant for Vedic narrative or the conventional scholarship based on them to note; but those actions definitely changed the direction of Indian culture from remaining a genuinely unified and humane culture, if not anything else. Academic references still talk of Mahavira as belonging to 6 to 5th c. BCE and insanely engage in playacts quoting Sanskrit *slokas* whether Mahavira was of kshatrya or vysia caste origin. Current consensus is that Jainism and Buddhism belong to as early as the 9th century BCE

Whatever may be the age of Mahavira, it is inconceivable that Vardhamana with rational and questioning mind could have emerged as Mahavira from any segment of the Vedic *kuttai*. From cross-referencing, one should draw the definite conclusion that Vardhamana belonged to the earlier culture of the land and that the Vedic *kuttai* culture was alien to him. All that they needed to confound others with their being the most ancient was to sprinkle their trademark *kuttai* terms (like, karma and dharma) as early as they willed. The Vedics' non-historical and anti-historical stance was not a thoughtless one for clever humans. It had been their great strength, among others, to include anything, exclude everything, say anything, record not record, name things, erase things, be absolutely non-contextual, be at liberty with chronology or no chronology and, thereby, remain unconscionable and unaccountable.

Furthermore, although Mahavira was traditionally considered as the founder of Jainism in his ascetic greatness of living out what he had preached, he was only the 24th Tirthankara in Jain records. It means that twenty-three other souls of spiritual attainment had preceded him in founding the Jain rational school of thought. Purely on that basis alone, the beginning of Jain rational enquiry of human condition could be pushed several centuries back from the conventional timeframe of about the 7th c. BCE to 6th c. BCE. In addition, new evidences that had long been ignored by Vedic complicity would help to affirm that the Jain school of thinking, as many other schools, was part of the native spirituality of the sub-continent and that it was indubitably prior to the emergence of the Vedic Aryans on the scene. There is also an educated speculation that the Jain native spirituality had its traces in the Indus culture itself and, if so, could be traced to Tamil theistic *thatthuams* (monotheistic god-centred beliefs and secular ethics)

* On assimilation and homogenization, see p. below.

and rationalism in its south-north cultural extension.* These informed conjectures would need further affirmation. It is hoped that the Adichanallur archeological research findings held up by decision makers of the Delhi establishment would throw a lot of light on a lot of shaky Vedic assumptions on which the culture of India has been built.

Further continuing the Jain narrative, historically, in view of the remarkable development of Jainism in holding its own integrity, it is significant to re-emphasise that it had been a native and independent stream of Indian culture. The possibility of a unified, egalitarian and humane Indian culture even with a race conscious group intermingling freely with all peoples of India could have truly evolved from the Jain tradition alone. The review of Buddhist and Tamil traditions below combining with it would have made it all the more probable but for *karvam* and insanity of the Vedic Aryan mind. Even limiting to ancient cultures of the land before the alien element of Aryans, the land of India had all organic ingredients that would have evolved humanely and creatively. It is forthrightly made known that that possible reality had been willfully maimed again and again for the sake of Aryan racism to triumph and to remain triumphant. That is the nature of crisis that is being addressed in order to end the Vedic Aryan insanity and to regain our long last humanity as an inclusive people. In all these, it needs the reminder that the attribution of any shred of credit to the Vedic Aryans as synthesisers of culture, as the ignorant and the prejudiced do, is injudicious if not wicked.

In this context, if more research is not encouraged on all the critical insight and if the research findings of the Adichanallur excavations are not released with reasonable explanation for the long delay, one would be prone to draw the conclusion that there are powerful forces of the Delhi establishment that are working hand-in-glove with Vedic assumptions to allow for the fruition of *Aryavartha* in fact. Our cursory scanning so far has unraveled the Vedic mind that had programmed and shaped our culture for its own selfish and ignoble ends. It had negated and submerged most of the pre-Vedic, human-centred and egalitarian value systems that had existed in the land. In this day and age it is intolerable to see that sort of sordid thing would continue to happen. As we drain out Vedic culture by further exposure, the dry bed would be wide open to do more serious excavating digs, notwithstanding the demurral of Vedic elements wherever they happen to be in the structures of liberal democracy.

Buddhism – Siddartha Gautama Buddha

Again, as in the case of Jainism, our purpose is to unravel the Vedic Aryan mind and all that it stands for illustratively in the historical context of the teachings of Siddartha Gautama Buddha. As Siddartha Gautama Buddha's time coincides with Vardhamana Mahavira, the intellectual and social background already referred to are the same to both. Suffice to note here that they both had not known the Vedic ill-formed thinking during their lifetime. In any case, it would not have mattered, as the mystical contents of Vedic thinking that were secretly sequestered in an unscripted lingua called Sanskrit were not available for open sharing in the dialogical discourse of the culture during the time of Mahavira and the Buddha. Whatever the Vedic mind stood for was totally alien to the thinking of these two personages and to their teachings that had spread far and wide for several hundred years before the furtive looking swarms of Vedics arrived on the scene. Remarkably, Jainism and Buddhism were the best in the rational tradition of the time. They both had similar view of the existential human conditions and sought relief in non-theistic existential ways.

Four Basic Principles or Truths of the Buddha are:

* See chapter two, p.

1. Suffering was a basic fact of life.
2. Desire/Craving for things that could never be satisfied was the cause for all suffering.
3. Desire can be controlled or transformed or ended.
4. The means for ending desire and suffering was by following a Noble Eightfold Path.
Noble eightfold paths are: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

This synopsis of Buddhist doctrines is sufficient for our critique to unravel the underpinnings of the Vedic Aryan determined cultural development. The clinical and empirical understanding of human condition by Gautama was universal and embraced every person in terms of birth, illness, old age and death. It was profoundly of deep human concern with no differentiation of man and woman, young and old, or high and low. Probably it had little to do with poverty or misery due to want as we presume. Poverty of the kind we visualise now as misery of life as the portion of most common people could not have been a factor for Gautama's phenomenological inquiry. Gautama lived at a time of vast fertile plains yet to be brought under cultivation, as the population was still very small in both rural as well as the limited commercial townships. Poverty and suffering due to wants would be incidental to the fundamental understanding of the problems of human existence.

Misery of that kind associated with human degradation of the *kuttai* scheme was yet to visit upon the land. Misery became the instantaneous feature of the Vedic *karmaic-dharma*'s *kuttai* universe as the Vedics consciously spread their *kuttai* mantle. Poverty of the kind the Indian culture came to be indelibly associated with was unmistakably a branded contribution of the Vedic mind. Gautama Buddha along with Mahavira had done their humane work in vast stretches of the land several centuries earlier than 5th C. BCE. As indicated earlier, the renowned cultural ideas such as dharma, Karma, reincarnation, nirvana, and such had existed in the profoundly humanising and spiritual environment of the culture that had existed. The sincere and incisive mind of Gautama had refined and extolled by him as Mahavira did, both sharing common heritage. So were the spiritual methods of meditation, penance and renunciation that marked their exemplary life. A priestly class and their idols to propitiate were wholly irrelevant and obnoxious to the time and teachings of Gautama Buddha, as they were to Mahavira.

Apparently, as the Vedic's Aryans began penetrating the region of Jainism, Buddhism and other vibrant systems of religious and secular thoughts, they found the region not quite appropriate for the seeds of their own racist political thoughts to have a hearing. Their elaborate thinking pattern of social engineering probably got stumped.

They did the next best by swallowing all the leading features of Buddhism as they were doing with Jainism. It was clumsily slobbering to imagine and fetchingly childish. They had become inured to shamelessly concocting bluffs at will. That was all right, as long as it served their purpose. The Vedic Aryan narratives could concoct and present straight facedly that Gautama had read all the Vedas and did all the rituals etc in the way of his preparation to attaining enlightenment. So, it was grandiosely accepted that Gautama's enlightened perceptions of the four self-evident truths and the eight ways of ending desire were due to many years of penance, renunciation and meditation on his part, for which he

was referred as The Enlightened or The Buddha. Whatever happened to logic, reason and history in this incredible narrative depicted in textbooks!

This projection first immediately established the bluff of their presence earlier than 7 to 6th c. BCE in the region as a make-belief fact. Their ancientness to be the cause of all things was thus established. Second, the portraying of Buddha in the ambience of Vedism served the purpose of casting him as a heretic of their system of thought as well as to claim him back generously as an *avatar* of Lord Vishnu by and by—Vedic Aryans’ developing grand story line of mystification. Three, the urgent purpose of blanketing the entire culture of the mid sub-continent with their new mix was that one could be a Vedic and a Jain and a Buddhist at the same time. What was the purpose? Was it to advance metaphysical thought for ennobling human life, or to elevate its spiritual growth? No, none of it would be called for in the design of aryanisation for *Aryavartha*. Why not make a virtue of it for the same purpose? The virtue was in demonstrating that Vedism had no need for a straight path; a serpentine one that would slither through everything wonderful there was in the land would perfectly do. It did not matter one bit to the Vedic Aryan mind that the Buddha’s acts, if all that was factual, of penance, renunciation and meditation in the light of his ethical teachings could not obscure the probability of his simple identification with ordinary people and in search of insights to relieve their existential anguish. Those spiritual acts of ethical beings were the long existing normal features of the land without anyone inventing and claiming ownership to them. Yet, in order to incorporate the personage of Siddhartha Gautama Buddha, Vedic narratives made it known that he was born in the Sakya princely clan (of kshatriya *varna*) and that he had been instructed in Vedas and all meditative and Yogic practices. Further, projecting Siddhartha as a brooding type from young age, Vedic Aryan priesthood could now be projected as vigorously training him in all arts of becoming a spirited kshatriya. Why and how did the Vedic priests become so skilled in all arts of warfare! This is a heavy distortion. There is a twist to it. Gautama, as Vardhamana was made to appear, had to be from the princely kshatriya *varna* for the need or appropriateness of the highest Vedic *varna* of bahminical priests to play any role. To allow any other commoner background to Guatama would have been too demeaning to project even the falsehood of Vedic priestly training of Gautama for Buddhahood. For all we know, Vedic Aryans had fiendish capacity to reduce historical happenings of eight hundred to thousand years of many kingdoms and peoples to a couple of legendary mysteries of a few exemplary and mean characters. There was no better reason for that other reason than to dehumanise everyone in their vision of ultimately imposing Vedic Aryan dominance. In that context, Vardhamana and Gautama could have been just ordinary darker natives with extraordinary native vision of human concern that had generated wide followings. Before denigrating and undoing those achievements, the hubris of the Vedic Aryan mind had to put it all through their convoluted maneuver of royalties, kshatriya *varna*, and all the newly grabbed native theistic ideas of *avatar*, *darshan* and others to homogenize as a great Vedic Aryan achievement. It is unbelievable to accept that that is all the major part of what is hailed as the culture of India. Well, that is not our whole story yet.

Further, if Mahavira and the Buddha were heretics, how does one explain their being vilified and then deified? What were the reasons compelling the Vedics to include Mahavira and the Buddha in their Vedic anthology? How many Vedics have caused temples to be built in their honour. In that light, who blasphemed whom? What was the historical context for these significant happenings or non-happenings? The Vedics had absolutely nothing in their narratives to explain these. It was already noted earlier that the Vedic Aryans in their *karvam* were not beholden to anyone to account for. As to the recordings of the Vedics’ oppressive behaviour towards Jains and Buddhists in their respective written literary tradition, most of them were systematically burned and erased by Vedic Aryan reactionaries. There are enough evidences in bits and pieces left of their pyrotechnics’ fury to draw our conclusions. So, making a great reformer of the Buddha, or deifying Gautama or Vardhamana into demigods to be honoured was a cynical measure of deceiving people and to bring them over in droves in subservience to the grand dome of *Aryavartha*. It was a cheap canard utterly lacking in sincerity, outrageous in pilfering, mangling of profound thoughts, and contempt for the integrity of the native

cultural traditions that had grown around the Jain and Buddhist thoughts. Yes, the canard did work as the Vedic mind had programmed. It was just the Vedic Aryan shrewd way of breaking the ground for spreading Vedic weeds. Jainism and Buddhism, notwithstanding the derogatory antics of Vedic Aryans, have stood on their own although at great cost to Indian culture.

Jainism and Buddhism attempted to lift life with compassion from the misery of human condition, whereas Vedism callously swept life down into the dehumanising *kuttai*. Undeniably, the Vedic Aryans had freely incorporated fundamental features of Jainism and Buddhism for the purpose of softening the ground in their ultimate hope of subduing the faithful followers into the Vedic *kuttai* framework. Failing which, Vedic narratives settled down to let out the canard that those systems were heretical deviations of Vedic thinking and that, all the same, these two great *avatars* were among nine *tharisanams* of the Vedic anthology*.

History books and school textbooks just record that Jainism and Buddhism were heretical offshoots of Vedic thought and that the founders were honoured as *avatars*. It was as though something great had been done to their memory, like *avatar* being the Post-Honourary Degree invented by the wise Vedic Aryan mind thousands of years ago to honour great names! It was the usual gimmick of the Vedic Aryan mind's playacting with canards to draw curtain on their insidious need to mow down anything logical, rational, ethical and humane of however great of historic importance. Nothing mattered that stood in the way of the Vedic Aryan plan for the evil notion of its own greatness, to be seen as its prescient, broad-minded and assimilating act. Alas, this accounting is all cheap and bogus that is now recorded and promoted for the edification of children and scholars. Such narrative is unhistorical, anti-historical and tendentious; it belongs to Vedic narratives, not to history unless stated with disclaimers. The textbook writers and the Vedic Aryan *karvam* that act nonchalant to this day are on the line to deny negate or remove Vedic tainted tendentious accounts. They are on the screen of the awakened memory of grassroots. Jainism and Buddhism belong to the world of truth, reason, and ethical concern in spite of the Vedic Aryan cleverness that does not belong to that world at all.

In any event, a brief commonsense understanding of the humanity of Buddhism would unravel Vedic Aryan fabrications on Buddha's personhood. Individual human worth, equality, compassion, and community of caring for one another, for instance, could be readily admitted as values of Buddhist doctrines. Were they taught by Vedic priests to Siddhartha when he was a distraught young man? Hardly. Vedic priests never had those in them to begin with, let alone impart such values that were pretty subversive to Vedic values and their survival. As mentioned with regard to Mahavira, none would emerge out from *kuttai* conditioning with such notions. Nor were those values abstractions or the result of intense mystical thinking (which the Vedics pride in for whatever reason) on the part of the native young man. The Buddha's addressing of the universal human condition and its relief was due to his acute empirical observation. The problems and the solutions present in the cultural scene were self-evident to his keen rational observation. The ethos mentioned earlier were present in the culture and Gautama Buddha crystallised them as value-solution to human condition. The Buddha's greatness was in providing his non-abstract system of thought, an empirical and rational approach. In mentioning the

* *tharisanam* etimologically of Tamil origin but Sanskritised as *darshan*, meaning the ecstasy of seeing or perceiving the presence of god. The 13th century Vedic thinker Adi (ancient) Sankarar, was, among other things, recognised as the classificatory genius for conferring the *tharisanam* titles to Mahavira and the Buddha. Apparently, he was deeply concerned about the truth of his Vedic tradition but wholly missed on the truth of Jainism and Buddhism. Most likely it was due to his disposition that Jainism and Buddhism became just heretical offshoots of his Vedic roots.

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ancient cultural ethoses as the essential values of Buddhism, it is not to take away the significance of Buddha's greatness as an early ethical, humane, universal and systematic thinker in history.

Appendix on Gautama Buddha as a Great Social Reformer!: Astoundingly, in addition, without addressing the contradictions of mindless incorporation of the two systems, the Vedic mind in its diffusion has added an appendix to the canard of Jainism and Buddhism as heretical offshoots of Vedism*. It is that the Buddha was a great social reformer. This purported generous gesture by some professorial Vedic minds is inexplicable. Why Gautama Buddha was called a social reformer? What were the social reforms that were accepted by the Vedics and, if they had mattered to the Vedics' scheme of things at all, what were the consequences to their prized achievements—the frozen *kuttai* environs! Nothing of that sort mattered at all to the Vedic mind from Vardhamana and Gautama time to this day. The hypocrisy and untruthfulness of this historical distortion has been zealously guarded and maintained by our modern official educators with Vedic mindset, and they preside over the educational establishment of modern India.

Further absurd details of the Vedic sketch of Gautama Buddha found or implied is not important. From this distortion alone one can glimpse the evil-minded scheming of the Vedic Aryan mind. One is effortlessly made to accept that the Vedic *kuttai* culture was present in the mid-Gangetic region reaching up to the Himalayas. It was untrue. It was a dastardly distortion of history to create and to maintain it to this day. To cut short agonising over the such tall narrative, it just does not coincide one bit with the generally agreed scholarly consensus: Gautama Buddha was a contemporary (senior or junior!) of Vardhamana Mahavira and their time was far earlier (9th to 6th c. BCE) to Vedic dispersal in the region. This alone should reduce all other Vedic concoctions about the young Gautama becoming enlightened by Vedic priests etc. to dust. The consensus of objective scholarship has been known for a long time, but the Vedic-minded scholarly writers of Indian culture and history have the audacity to choose to remain stone deaf to it. The general presumption that the last and immutable word has been said on everything by the wisdom of the Vedics is the Vedic given order of 'accept the given'. Their unconcerned indifference in maintaining the distortions in their writings is intolerable and whatever academic review at all levels that lets them do it must be made to account. Thanks to education as the state subject in the Constitution of India, such a limiting provision for the Vedic minds!

In view of this critique's earlier reasoned conclusion, any Vedic narrative pretending to be historical are deeply suspect, as they are necessarily contaminated by Vedic Aryan truths, meaning Vedic prejudices. No Vedic Aryan claim to anything stands on historical foundation. It is offensive to common sense, let alone requiring learned rebuttals, to allow any historical credence to the Vedic attempt to place Gautama Buddha in any shape or form within the Vedic *kuttai* fold. In this attempt and others, the Vedic effort has been crude and astounding. Besides, Vedic crudity in all its aspects remains miserably exposed before the substantial nature of Buddha's teachings, which are illustrative of his living and the systematically built vast following of common people as well as exemplary disciples. In the light of Mahavira and the Buddha, one may derive 'ethical anxiety' as a great category of human existence. As the most damnable contrast to it, the Vedic preoccupation of oppressing and dehumanising others was wholly devoid of ethical anxiety of any kind.

In summing up, the emergence of Vardhamana and Siddartha, two eminent teachers, as *Mahavira* and the *Buddha* from the intellectual and ethical ferment of the time was solely due to what they taught and lived authentically had mattered to common peoples of the vast stretch of the sub-continent. The sole preoccupation of the great teachers was in addressing human conditions of suffering, misery and ignorance, therefore, the question of their reforming anything or criticising anyone else for those conditions was simply a tendentious imputation. Their reforming the excess of the Vedism would presuppose Vedics Aryans prior presence in history to the time of Vardhamana and Gautama. It was a

cheap trap for the gullible, as great many so-called scholars have been. The ideas of the two great pace-setters in humane ethics were remarkable universals, capable of application anywhere. One could reasonably say that these universals were the profound continuation of the native cultural values of the sub-continent before the doleful advent of the Vedic values. But the real people-centred values of Indian culture have merely been dubbed as cultural ethos to be sidelined so that the *karmaic-dharma* ‘accept the given’ *kuttai* values would continue to rule the modern roost of the people of Indian identity wherever they live. This revelation is to help make the Vedic Aryan values of ‘accept the given’ come tumbling down in order to raise the people-centred ethos as our cultural values – to be the corner stones for the renewal of an all-inclusive culture. This prospect is worthy of critical attention and of wider participation for it to happen.

In the final analysis, this critic is inclined to posit that Gautama’s keen observation and analysis were able to congeal the values present in his cultural milieu in his system of thinking, which had existed from much earlier times in a wider swath of the sub-continent, beginning from the *Poompuhar* culture of the Kumari Kandam. This is not wishful, a guess or a myth. These values had been present in our ancient cultures. The nature of the ancient cultures could not have been possible without those basic building-blocks – the people-centred^{*} values of individual worth, freedom, and equality. Above all, the Buddha’s search for the truth of existential misery had employed the very natural temper of questioning, examining and analysing the given situation in the culture. In attempting to unravel the Vedic mind, it is the burden of this enquiry to bring to awareness that the Vedic mind’s willful negation of the rational temper was not just a passing phenomenon but that the negation is still a present overpowering danger, like a malignant tumour, that is debilitating our present and our future[□].

Mahabharata by Veda Vyaser and Ramayanam by Valmiki

The pattern of Vedic Aryan mind’s deep-set prejudices, the pattern of execution of those prejudices and the pattern of subterfuges of its *karvam* have been laid out in earlier pages, particularly in the context of Jainism and Buddhism. It was clear in the instances of Jainism and Buddhism that the profanity of the Vedic Aryan mind would have no bounds. That profanity would only expand in proportion to more other peoples it came across to be made subservient* of exploitation to its imperial vision of Vedic Aryan domination. It has also been evident that the Vedic Aryans’ imperial vision had nothing to do with the commonplace men-on-horseback brute force as it aimed at personality modification of entire cultures by mind-control. The Vedic design was far sophisticated and the longest lasting one compared to any other imperial design that the world has known. It also has been made clear that this vista would reduce the whole modern-day debate on conversion to a seriously feigned fakery.[▲] Given all these heavy considerations, particularly in spite of conventional wisdom, our moving into Vedic Aryans’ most eminent turf of Mahabharatam and Ramayanam would be considered as formidable and risky. Yet, in view of this writing’s focus on unravelling the Vedic Aryan mind, to demystify and hold it accountable to the agony of the dehumanisation episode in history, the issue is neither formidable nor risky. The Epics Mahabharata and Ramayanam no doubt represent the grandest illustration of Vedic Aryan calibre for mystification, but it is just as amenable to commonsense review as it has been the case so far.

* Those that might cringe at such assertion of facts would do well to check on archeological and literary facts and not be close-minded in the claimed truth of Vedic narratives.

□ See the highlight no. below on science and the Vedic mind, p.

* The words - servants, serfs, slaves, or subjects do not seem adequate to denote the queer relationships all others were reduced to with itself by the Vedic Aryan brahminical mind.

▲ See Highlight No. on Vedism and missionary enterprise, pp.

Caveats: Some critical points to state upfront: 1. Mahabharata and Ramayanam are taken together for the evident reason that they represent the two-pronged integrated ideology of dehumanisation and *Aryavartha* that went hand in hand. The ideology was ingrained in the swarms of the Vedic Aryan mind in diffusion that made steady and relentless incursions into the entire landmass of the sub-continent. 2. The swarming of the Vedic Aryan mind in diffusion was almost like locusts that descended and denuded the existence of tens of kingdoms and vibrant cultures; in actual terms, once the Aryan fair skin ingratuated and spearheaded into the royalties and their entourage, their subjects just collapsed denuded of their humanity and fell in line. There are a few singular evidentiary exceptions to the contrary. 3. In as much as the historical details of kingdoms and their peoples were insignificant to Vedic Aryan sweep, the symbolism of Mahabharata and Ramayanam of that phenomenon are equally irrelevant to historical reckoning. 4. Therefore, the age of the authors of the Epics, when and where of their origin, or their mystified deification are irrelevant for a historical narrative, although of engrossing importance to the Vedic Aryan mind and conventional scholarship. 5. Undeniably, the Epics are highly recognized as great compositions of literary and poetic merit and are a class apart with great legends and mysteries of the world; but all of those rather unseemly success stories were meant for the documentation of Vedic narratives about Vedics themselves. 6. Ironically, the use of the expression ‘aryanisation’ for the cultural sweep of the two Epics is close to the truth of Vedic Aryan mind’s intent, that was, dehumanisation of everyone else for the sole purpose of Vedic Aryan ascendancy.

Precisely for the above reasons we do not have to have a thorough knowledge of the story lines of the Epics nor their details of the mysteries to know their true significance for Vedic Aryans and to everyone else. We may project the Vedic Aryan Epics on the extremely little historical implications we could discern and let things fall in their places. We shall name or rename them for what they are in clear and unambiguous terms.

Myth Making, the Grandest Vedic Aryan Art-form

Earlier illustrations have demonstrated the extreme dependency of Vedic Aryans on the peoples of native cultures they were subduing by their free incorporation of just about everything of the local peoples. But the art of myth making was not one of the native treasures; it was the extraordinary specialty of Vedic Aryans. Vedic Aryans’ biggest instrument for creating the mythology of Mahabharata was Veda Vyaser. The Tamil ending of Veda Vyaser instead of Vyasa is signified elsewhere.[□] He was reputed to have classified and scripted the four Vedas in Sanskrit. A different author Valmiki orchestrated the mythology of Ramayanam. The two men or their composites were of immense literary capacities and belonged to the same Vedic genre of myth making. They were commissioned by the cream of wisdom floating from the Vedic Aryan mind in diffusion and dispersal. The commissioned themes had been heavily thought through and given to the two authors or two sets of alter egos to work on. The discreet specifications of the required themes of mystification allowed immense artistic freedom to each to embellish out of their sheer mystical imagination. The eminent literary artists were to work on a single but enormous spreadsheet of canvas. Standing on the undulating canvas that fully covered vast stretches of land of kingdoms, people and their cultures underneath, the artists were to stand focused on the themes and ignore the passing inconveniences. The artists were spread apart hundreds of years as they stumbled upon ups and downs of the topography that the canvas covered. Seen from a distance, the end-result lifted up was a great single vista of mystification, the very wisdom of the Vedic Aryans art form that has impressed and enthralled the world of literature, philosophy and metaphysics, among others. Little do they know that they have been dupes of deceptions!

[□] Veda Vyaser, pp. 130-136

Symbolism of Two Great Epics – Unhinging of the Unity of the Culture

The critique of this writing has bluntly brought out the details of two grotesque realities by the time of the composing of the Vedas; one was the reality of dehumanising *karmaic-dharma* Vedic values, and the other was the reality of *kuttai* culture. The two realities were designed and programmed by Aryan racism. Their immense crudities remained despite sanctification by the Vedas. Only gradually it was brought home to Vedic Aryans that they were too gross to common sense. It happened not by any act of self-realization on their part but by running into others of rational and older realities. The ant-like foraging by the Vedic Aryan mind in diffusion had been bringing home this truth of other realities. After developing and trying out their own formidable system of thought and prejudices over several hundred years in the Indus region, Vedic Aryans fanned out east and south into greater land mass of highly developed cultures. However different and formidable the new cultural realities may turn out to be, Vedic Aryans showed a self-possessed air about them. They carried the laid-back survival instinct of Aryan race consciousness combined with their cock-sure conviction that they also had the naturally equipped fair-skin superiority as their invincible capacity to compromise any odds. The odds they faced were swaths of ethically agnostic Jain and Buddhist cultures and ethically theistic Tamil culture. Jainism had spread from the north to the south and Buddhism had claimed wider area of having spread to the east of the land as well. The rational and theistic tradition of Tamil culture had nurtured doctrinal underpinnings of the agnostic Jain and Buddhist traditions. They were not oddities to one another as they had maintained enriching dialogical relationship, and their shared human-centred ethics was most remarkable. Generations of vast populations were the happy practitioners of the doctrines and beliefs of the three traditions, and they could be seen only in the most glowing terms of richness and fulfillment of the people. These conditions had prevailed for over 1500 years (900 BCE to 700 CE) is an unknown, unacknowledged, ignored, forgotten or erased testament to the unity and ethically advanced culture of the land. This context that the Vedic Aryan mind had to contend with and struggle against would appear to account for even more imaginative motivation than at the time of Rig Veda to conceive a cheery scheme for widespread indoctrination of the minds of ordinary inmates of their *kuttai* culture. The crude and brutal notions of *karmaic-dharma* as values could not be easy pills to swallow for them. As for most royalties and their retinue, the Vedic Aryan mind knew without batting an eye that they would fall for their fair-skin *mittai* (candies). These probabilities of historical context would inform and enlighten the uncontextual browbeating by the Vedic Aryan mind's epic mystifications and the cataclysmic dislocation of the entire culture of the sub-continent that it had consciously and resentfully known.

Synopsis of the two Epics

The entrance of the Vedic Aryan mind from the Indus region into this authentic native milieu with its two odious realities unhinged the remarkably cohesive and most pervasive humane cultural reality the land had known before or after. This is no hollow remark as will unveil. Before further peeling the Vedic Aryan specious postures one by one away, a synopsis of the symbolism of the two great Epics would be helpful. The theme of spreading the *kuttai* culture and the *kuttai manam* (mentality) throughout the sub-continent for realising the political vision of *Aryavartha* was not a novel invention for the Epics. It had been a standard given from the time immemorial, a fond Vedic expression. The intended great novelty for the Epics was that they made *Aryavartha*, in substance, a cultural phenomenon of daily remembrance, frequent daily reminders, rituals, story telling, instilling of the *kuttai* ethics, story telling, spiritual celebrations, songs, music, dance, dramas, painting, architecture and calisthenics, among others, of practically everyone's involvement. Instilling of the Vedic Aryan culture was not limited to orthodox hearths in Vedics' *kuttais* alone. The uncultured Vedic Aryan prejudices were deceptively transformed and glorified in the dramatic scenes depicting duty, chivalry, honour, loyalty, rivalry, rage, and the entire empathetic range of love, hate, intrigue, joy and pathos. The greatest transforming act of the Epics was in lifting in plain view of everyone the grossness of *karmaic-dharma* Vedic Aryan values of the *kuttai* culture in their to becoming an amiable accept the given moral order. The characters that enacted the moral order became household names of the indiscriminate

everyone across the land. It was a great magical act of exemplification that cultures had known. As the foremost craftsmen of deceptions, the Vedic Aryan mind knew that the magic would succeed, and it did.

Multi-layered Deception of the Epics

The Vedic Aryan mind's deception, as in everything else, was a many layered one. For instance, the real pain of everyone in enduring the misfortune in life as one's own self-determined *karma* was a sort of original layer. As a courtesy of the Epics, one could see what was the exclusive prerogative of the Vedic Aryan brahminical types' enjoyment of life as they chose now appeared to have extended to all inmates of all *kuttais*, including the least, to celebrate their *kuttai* culture. The Epics had symbolised all aspects of the *kuttai* culture in idealized forms and rendered them in great colours, dance, drama, music and fireworks. The least stood at a distance but, all the same, appeared to be joyful spectator-participants in the general celebrations. They were frequently part of undifferentiated throngs of people, which in itself was an impressive appearance of the layer that the Vedic Aryan mind could show for unifying everyone as one undifferentiated people again and again. In that light, lest one should miss noticing, another very impressive layer could be that the Vedic Aryan mind could be seen absolving itself of the impression of never being people centred. The Epics, after all, appeared to be people centred in spite of the layering! Yet, as master-creators of profound paradoxes and as eminent tacticians in managing them, the symbolism of their Epics could not be seen as deviating from the Vedic Aryans' unblinking focus: It was their eminent survival as oppressive exploiters of the natives of the land, as it was the moral order of eternal wisdom that became the natural order of things of given condition of everyone. It was a grand artistic layering of culture. An extremely dull grey became hues of many colours and back into the grey dullness again.

To perpetuate the layer of natural order of things, the Epics of the Vedic Aryan mind saw it as having two sides: one of course was the above view of the Vedic Aryan mind's people centred-ness; the other was the Vedic Aryans' centred-ness in themselves. The presumptions of it were appearing to get unhinged in the glare of the Jain, Buddhist and Tamil human-centred composite values. There was much to be salvaged of the *kuttai* mentality – the bulwark of the Vedic Aryan centered-ness. It had to be shored up in order to overcome the intellectual, theistic, and moral roadblocks and to last forever. Only in that light could the great labour of literary flourish and impressive metaphysics of the Epics could be seen. The Bhagavad Gita* and *Vethanthic* (Upanishad) thoughts, the substance of the Epics, were not for ordinary consumption; certainly not for the faking of people centred-ness, but it was for the consumption of the Vedic Aryan mind in diffusion and dispersal to hold on to their sails wherever they happen to be in the vast expanse. Paradoxically, as usual the case, the new lines of metaphysical and theistic thoughts of the Epics were the new collectibles taken from the very Jain, Buddhist and Tamil cultures that the Vedic Aryan mind was overpowering. Incorporating their substance was certainly a sure and least combative way of overpowering them—another layer of the Vedic Aryan art form. If that proved incongruous to anyone, it certainly was not so for the intended audience of the Vedic Aryan mind in diffusion and dispersal. It was inured to contradictions and would keep its stride in the knowledge that mere taking over contradictions for their consumption would dissolve them as problems.

Sea-Change Masked by the Epics

The problem of the Epics was not that they released nothing new. The new layering merely appeared to transform the dreadful *kuttai* scene into a somewhat more colourfully reassuring and permanent realities. They were not meant to obscure the transparency of the *kuttai* culture and its abiding Aryan racism. But the layers of mystification colourfully offered by Mahabharata and Ramayanam masked

* See Highlight no. on Baghvad-Gita, pp.

away the reality of vast kingdoms and cultures of the sub-continent. Some probably just disappeared without any trace because they were not recorded by the Vedic book-keepers that had been duly appointed for those errands. As an enquiry of critical scholarship we may lay down some conjectures. The insistent accountability of the insistent Vedic Aryan mind in ever layering its ever-dynamic scheme of *Aryavatha* is proper and necessary. Our conjectures are reasoned and self-evident, not opinions, or, worse, mystifications.

The sea change not being a natural disaster was intentionally enabled by the Vedic Aryan mind and covered up by means of the Epics. Vedic Aryan mind had been invariably present at every pinnacle of political control throughout the land and was fully aware in having had been the core advisers of the policies and intrigues of every regime that led to diminution of political authority in general, alignment of regimes with or against one another, and the rising of some and the falling of others. These were merely incidental to the casualness of the different Vedic minds of several regimes always in comity with one another even while engaged in intrigues and conflicts of regime against one another. The countervailing *Aryavatha* vision of transcendent Aryan race consciousness was their paramount consideration in the passing scenes of the regimes they had served. The Vedic race consciousness was not beholden to any regime in loyalty or commitment during the long period of a thousand years that the two Epics had shadowed. It showed not even the minimal loyalty of mercenaries. It was the Aryan race consciousness of itself by and for itself that was and ever would be supremely present in the Vedic Aryan mind in diffusion and dispersal. Historical scholarship that is taken up by the greatness of the Epics in the fashion of ‘accept the given’ mentality could never raise critical questions about the Epics in the pretense that there were no evidences. We are able to reaffirm the inferences by not flinching on the knowledge of the pattern of Vedic Aryan mind’s functioning—the obscuring or erasing of historical narratives of countless kingdoms for the sole purpose of projecting its image of itself perching on its vast stretch of *kuttai* culture as the only image that mattered to be preserved. The means chosen were typically mythologies and legends of the Epics only to confuse and confound any rational probing. Their allegorical import is fully given due account. With the above broad strokes in mind, limiting our geographic perspective for the moment to the Gangetic area from the Himalayan ridges to mid-belt of the sub-continent, our common sense enquiry is interested in gleaning some facts and insights from the erased field. The gleaning would reaffirm the consistent duplicity of the Vedic Aryan mind and the need for its accountability for contemptuously mangling the history and culture of the land.

The Epics—Vedic Aryan mind’s Greatest Mystifying fantasy

The calibre of the Vedic Aryan mind for fantasizing undoubtedly was the only basis for the authenticity of the Epics, not history. Our enquiry proceeds on the basis of a self-evident fact that the Epic Mahabharata is not representational of any historical sequence of events. First, in view of the self-centred, non-historical and anti-historical* nature of the *karvam* of the Vedic Aryan mind, it is absurd to look for any historical significance in the sense of the storyline of the Epics, the chief characters, and geographically as to where they started and ended. Historicity of any kind was absolutely *unessential* for the insane *karvam* of the Vedic Aryan mind. Their inhumane earthly posture could be conceived only purely on an otherworldly mystification. The authenticity of the Epic in question is representational only of this posture. The non-historical authenticity of the Epics was absolutely essential for themselves and for others. To relate any aspect of the Epics to earthly metaphors or events would be anathema to them. To do so would miss the whole point of the nature of the Vedic Aryan mind. Further, the non-historical posture was essential for the promotion of the vision of *Aryavartha* as the abiding point of the Epics. In view of this Vedic Aryan mind’s disposition, the attempt of Vedic scholars of 19th century to construct and reconstruct the ancient history of India in their own Vedic Aryan image has been relentless.

* See Vedic Narratives and Historiography, pp. 119-121

Reading of the Mahabharata war and its leading dynastic characters into the kingdom of Magadha of the 5th century BCE (Orissa region) is the first ridiculous illustration of this attempt on a bombastic level.

However, illogically, current attempts on the part of Vedic scholars and their vigilantes to authenticate the Epics (in terms of dates, places, archaeological evidences of *Ayodhya* or *Krukshetra*) are most disingenuous as a cover-up to maintain the ascendancy of the Aryan race consciousness. Abstracting the Epics from reality to begin with and now putting them back into some semblance of reality appears to be the same Vedic Aryan race consciousness for its insane purpose. With the benchmarks of current life, both are arbitrary and unintelligent antics and they are deceptions at both ends. Call from the same scholars for the upholding of Vedic heritage is more than a call for indeterminate obscurantism: it is a brazen call for championing a historically enunciated dehumanisation as a value to live by. Revisionism as a badge of distinction of the Vedic Aryan mind continues to this day in their profession of bluffing.

'We–They' Divisiveness, A New Category of Fragmentation

Nevertheless, from our historical point of view, the two Epics together constituted a clear watershed in the development of Vedism or the Vedic Aryan tradition. As the doctrinaire *vanashrama dharma*, it couldn't be perfected any further. By strengthening it in popular imagination and celebrations, they had demonstrably proved them as viable and efficient from one end of the subcontinent to the other even as many regimes and passing marauders kept colliding over their heads. A supreme sense of completion as if the vision of *Aryavartha* was indeed a reality had come to prevail in the heart of the Vedic Aryans. Celebration of life in dance, drama, and music exploded as had never been before. Greater abstract intellectual delights in the form of arts, letters and metaphysics proliferated. It was mostly in the domain of the conglomerate of Vedic Aryans by and for themselves. The 'we-they' idiom that might pop up here should turn its nose at the 'we' of the rabidly conscious conglomerate of the Vedic Aryans and not at the 'they' of the least conscious dehumanised rabble. This is a far larger category than the *lumpenproletariat* of Marxist-make. It must be clearly kept in mind that the linguistic 'we-they' category most probably was consciously minted for the first time by the raw Aryans at the first instance of an incipient fair-skin race consciousness arose in their minds. It was probably even before they had the need for a mindful chiseling of Sanskrit as a lingua. This is not a meaningless exercise of getting lost in a passing thought but a serious critical point to note. The 'we-they' card has been the most ancient divisive trump card of Aryan race consciousness to this day to defend itself with, and, of late, to offend others with divisiveness to dodge their primary accountability. We have noted divisiveness as the primary strength of the *kuttai* grid of fragmentation. As mystifying magicians, Vedic Aryans had the talent for making use of whatever material found among audience at any time and speaking at both ends of their mouth at the same time when everything failed. The waving of the Vedic trump card of 'We–They' is an important one of such cases.

Our conjectural insights undeniably are mostly commonsensical in trying to make meaning and sense out of the mystical stories particularly of Mahabharata. Its myths in the absence of historical evidence are the only ones that one has to work with. We have known the reason for the Vedic Aryan mind's fictionalizing what can be narrated plainly in plain language. To fictionalize is to be fictitious; it is generally the art of deception to hide. Mahabharata has much to offer as the foremost art par excellence in that vein and it has been unfailingly successful in the Vedic Aryan project of cultural mastication. Both have served the Vedic Aryan compelling need for falsification and deception.

Epics Baffle for Skeptical Enquiring Mind – Likely Scenario

The absurdity of modern scholars in trying to provide historical bearing to Mahabharata has been made out. Several other instances of Vedic Aryan mind's manipulating historical sequences for the purpose non-historical Vedic narratives would illustrate further the Vedic Aryan mind's duplicity in deluding the entire culture. The un-skeptical acceptance of the probable time frame of 6 to 5 centuries BCE for the easterly foraging of the Vedic mind in diffusion is in question. The problem was touched upon earlier when reviewing the time of Vardamana and Gautama. As the Vedic Aryan mind had been demonstrably non-historical, anti-historical and mystically forsown to be an intellectually analytical and searching mind, it was difficult to explain how the Vedic Aryan mind could be made to relate itself to the supposedly intellectual ferment of the time and place. Opportunism had of course been one of its recognized strengths. But it does not explain the time sequence. The more recent assessment by scholars assigns Jainism and Buddhism to the earlier time of 9th century BCE That in itself trashes the arbitrary and unexamined Vedic Aryan time frame of 6 to 5 centuries BCE to dust heap. The presumed intellectual ferment involving Jain, Buddhist and other schools of thought that the Vedic Aryan mind was supposed to have had communed with had never happened. If there were such ferment, it was probably much earlier. In any case, rational intellectual discourse and the Vedic Aryan mystifying mind never ever had common grounds. In the light of this disclosure, there is no credence to Vedic Aryan claim to have been present in Magadha, Nanda and Mauryan kingdoms. Such references in textbooks would certainly need to be stricken out. It wouldn't happen, as the Vedic Aryan presence in the educational establishment would preserve the non-historical and anti-historical Vedic narratives in the textbooks as our heritage.

Even without the benefit of the discovery of the 9th century BCE as the probable time, carefully skimming through in-between the lines of available literature, we could determine that the Vedic narratives about Vedic Aryan cultural presence, let alone dominance, had not occurred in the Magadha, Nanda and Mauryan regimes. The Vedic mind had been known to bluff, misrepresent and falsify as a matter of cheerful convenience and insolence. The Vedic narratives about Kautilya's writing of Arthashastra and the inept implication that the Epic Mahabharata had something to do with those kingdoms or others—all these were purely based on the supposition that the Vedic Aryan narratives were believable and trustworthy. They were not by our account, as trustworthiness was not a virtue that could be read into the *karmaic-dharma* of the *kuttai* scheme of things. All such claims need to be put on hold as to their factuality until proper accountability is established. Probably the spread of the Vedic Aryan culture in the east and the south could be seen as two flanks of percolating move of aryanisation that occurred later than the 4th century BCE. There was considerable sharing of information on the experiences of the two-pronged aryanisation. Critical thinkers have a whole field of historical research to undertake to restore the integrity of Indian culture.

Perhaps one of the reliable documentation at this particular juncture for this critique is the reference in the earliest published works on India by Magasthenes, the Greek scholarly envoy that visited India as part of Alexander's forces and deputed to the court of Chandragupta Maurya. His extensive four-volume work of INDICA was once declared as the foundation of Indian culture. But it was a misnomer to call it so, as, thanks to the Vedic Aryan mind, nothing was built on it after the Magasthenes' model of Indian culture. Magasthenes' account in four volumes is said to cover the life from the king's court to the commoners. Our interest is in noticing some vital and indubitable facts from commentaries: 1. The Greek envoy's detailed observations were empirical; 2. The cultural life is classified as a strictly accountable collective body of advisers (philosophers with Greek bias), peasants, shepherds, skilled artisans (subsidized by public coffers) including maritime traders, defense, administrators, and assessors among others; 3. There is no mention of brahminical advisers in the royal court or anyone of that nature assisting him in collecting his observations; 4. Given Magasthenes' own limitations as an alien with Greek biases, it was a truthful people-orientated cultural reporting without any gains to himself to

consider. As a contrarian's position, Vedic Aryan intrusions into the scene after the fact would have heavy Vedic presence in the court of Chandragupta Maurya. The assumption was that Kautilya's wisdom of statesmanship would have run the show of the empire. It cannot be said with certainty that Sanskrit *slokas* (still to be written) ever mentioned the name of Magashenes anywhere for any reason. Either the Vedic Aryans were not there yet or the skill of their erasure had done the work. Planting of the Sanskrit sounding terms anywhere at will was the known mode of planting the flags of their ancientness before everything and everyone as well as to establish their patent-ship of creating everything after. It is important to point out that such an offensive mentality of bluffing on the part of the ancients continues to this day as the mentality of Vedic Aryan mind among us to deal with as a severe problem of our crisis.

It is seen in the so-called modern educated minds that nurture the Vedic Aryan pride, even if not in its undiluted orthodoxy. Modern writers, commenting on Magasthenes' reportage of the functional classification of the observed society, make their studied remark that Magasthenes had failed to understand the "caste system" of the land because he was a foreigner with Greek bias. One is aghast to say that it is not their silly naïveté but their utter certainty that caste system was an immutable natural order of society that had emerged in the wisdom of their forefathers antedating everything. For them, it had been so encoded in the most ancient Sanskrit language the world has known. Armed with these assumptions far stronger than the modern formal education, these modern but Vedic minded scholars were most casual in offering them as correctives to the mistakes of Magasthenes. And these are admitted in literature for our young to read.

To the conventional writers lost in the wonder of themselves or the Vedic Aryan culture, the mastication of Jain, Buddhist and Tamil cultures that were artfully sublimated in the first and, not that artfully, in the second, the Epics were not fictions but a noble depiction of the natural order of things. To be human is to be Indian, the very exemplary depiction of accept the given natural order of things. To many of them, the status quo of the longest lasting culture as inaugurated by the great Epics was just fine, all told. Historically, one cannot minimize the allegorical significance of both Epics. The fables have been fabulously accepted, as one readily sees in the reality of the celebrated and endured cultural experience of most people. Mahabharata presaged the success of the developing *kuttai* environ dubbed as sanskritisation or aryanisation in greater part of the land from the Vedic period to the beginning of CE. The culture of *Tamizagam* was yet to be subdued for the reproduction of another Epic Ramayanam in similar vein of intention and execution.

Disclaimer of Asoka's Edicts to the Vedic Aryan Mystification

One simple fact had been known for a long time is that of the several languages used for inscription of Emperor Asoka's messages and edicts, Sanskrit was not one of them.* Vedic minds have drawn a blank on the singular absence of Sanskrit in Asoka's edicts. We shall make it very explicit that Vedic Aryan presence was not known in the Mauryan Empire from Chandragupta Maurya to probably Asoka's successor, because they were not there in any perceptible way. The Vedic reading of Asoka's title as the Beloved of gods as though it was a recognition accorded to Vedic Aryans was their presumptuous bluff. Eventually, whatever gods still surviving in the traditions of ordinary people in the late Mauryan period were yet to be incorporated by the Vedic Aryan mind into their roster of gods and goddesses for their ungodly purpose of aryanisation. This could not have happened during the time of Asoka when most others of his people were overwhelmingly of Buddhist following in the largest empire that the land had known 4th to 2nd centuries BCE. The only point of significance for us to note is that the one single fact of the absence of Sanskrit in the list of languages employed by Emperor Asoka for his propagation of

* Sanskrit Lingua, pp. 152 - 156

Buddhism has unraveled large misconceptions and falsifications created and maintained by Vedic Aryans. The same fact would unravel mystifications surrounding Panini, the Sanskrit grammarian on the one hand, and the sage Veda Vyaser, the scribe of Mahabharata and the Vedas in script form, on the other. They are not important for our enquiry for their merits. The fact of the note is that it was simply the Asoka's monkey wrench thrown into the Vedic narrative of Mahabharata all that related to it as significant factors. Thrown out of kilter thereby are the misaligned professionalism of Panini and Veda Vyaser with their eminent tool of Sanskrit as to their age of ancient-ness (when and where) and who preceded whom, let alone their prodigious (quality and quantity) outputs. Barring the problems of their historicity, which were never even a fleeting thought of the Vedic Aryan mind, the truthfulness of all of them (Panini, Veda Vyaser, Sanskrit and Mahabharata) were perfectly aligned in mystifying the Vedic Aryan project of dehumanisation as the foundation of Aryavartha.

For our reasonable understanding, in all probability, the work of composing Epic Mahabharata by Vedic Aryan minds that were well versed in the art of mystification began in 1st century BCE or later. Probably it was completed in the Gupta age of 4th century CE when great many of the chicken of the Vedic Aryan mind in diffusion and dispersal had come home to roost. They had the satisfaction of mission of aryanisation accomplished to reflect on. A two-pronged east and south bound infiltration was referred to earlier. Assimilation was not the name for it as its skin-bare racism (arianisation) was offensive enough to make it a problem for native cultures. The east-bound flank smacked right into the rough turf of Jainism and Buddhism. It was a struggle that severely tested all the Vedic Aryan tools of deception and browbeating among other compromising and homogenizing ways. Symbolization of all the struggles of the eastern flank in the sublimation of the great battle of *Krukshtera* was the result. It was the grandest mystification that any legend had known and it singularly befitted nearly 900 years of struggle and success of the Vedic Aryan mind. Unfortunately for historical records, the nature of Vedic Aryan intent for what it was, the Vedic Aryan mind was incapable of rendering its achievements in plain but equally glorious historical terms. As for the southbound flank of infiltration, it was moving at its own pace, facing cultural resistance of the kind the Vedic imagination had never known. As will be seen below, Vedic Aryan mind's achievements of infiltration could not be camouflaged as smoothly as its mystification in Mahabharata. These two east and south flanks were not isolated and independent. They were of the same mind in diffusion and dissipation. They pursued the same intent of aryanisation and with the same refined tools in their pouches. The two were sharing their experiences as they had faced the same powerful realities of Jainism and Buddhism at both fronts to cope. In fact the two flanks joined and moved down as a broad front over Jain and Buddhist followers relatively smoothly and steadily in the entire area. By 1st century BCE steady infiltration by vanguards of Vedic Aryan mind in diffusion had done extensive groundbreaking work with Vedic Aryan ideas. Heavy traces of mongrelisation and homogenization clearly became evident of the compromising presence of Vedic Aryans throughout south India. Yet, an impasse had settled around the borders of the heartland of Tamils called *Tamizagam*. Conscious, palpable and vocalized derision marked the Tamils' stand off to the crudity of aryanisation lurking around. The impasse lasted more than 600 years CE with incalculable serious consequences for the Indian culture and for the growth of Indian identity in dignity and truth. This disastrous outcome is celebrated in the second Epic Ramayanam as the victory of *Aryavartha*. It is the point to be elaborated in a shorter second Chapter under the title Tamil Mind. It is a phenomenon that had always functioned unobtrusively as a countering force to the self-centred, irrational, unethical, inhumane and exploitative Vedic Aryan racist mind that dominated Indian culture. To identify contextually the historic phenomenon with a name like the Tamil mind is appropriate in order to clarify and make evident the humane vital energy that had had long pre-existed the intrusion of the Vedic Aryan mind. Its continuing presence long suppressed and ignored has been made evident throughout this exposé'.

Epic Ramayanam – Grandest Mystification and Distortion of Aryanisation

From the cursory time-sequence reasoning in the above pages, the writing Ramayanam in the scripted form of Sanskrit by poet Valmiki could not be seen too far apart from the 4th century Gupta period. Valmiki could also be suspected of have written* his monumental literary piece from the court of the Guptas around 9 to 10th century CE. Disregarding all other dates of the un-historical Vedic minds' claiming of distant ancientness for it, one could relate the writing of Ramayanam precisely to the second most horrible episode in the history of Tamils about 6th century CE after the real natural deluge of the earlier *Sangai kalam* (anywhere 5 to 7 millenniums earlier), both registered in their minds and literature. The encounter of the infiltration of Tamil culture by Vedic Aryan mind could be conventionally stated in the most innocent way as the subduing of Tamil culture by Vedic culture, or the aryanisation of Tamils.

Such a conventional description would ignore the complex nature of Tamil culture and would amount to covering-up of the complexity of the Vedic narrative of the Epic Ramayanam. The complexity of the Tamil culture had several leading fundamental strands that stumped Vedic infiltration from taking easy foothold. At the time of Vedic Aryan intrusion, they were strong followers of Jain and Buddhist human-centred agnostic doctrines, believers in Christian faith, had developed the earliest theistic doctrines (*agamams*) pertaining to worship of Sivan, Vitnu, Velan and Murugan among others, and had explored basic metaphysical thoughts about life, mind and eternity (*thathuam, siththam and anandam*) with no other ax to grind. Tamil human-centred ethical and rational tradition had been the earliest and continuous phenomenon at the point of the encounter with the Aryan culture. The Tamil historical consciousness of the natural human values readily became attuned with every humane doctrine or faith of compassion. Besides, all followers of various secular doctrines and religious faiths in *Tamizagam* were mostly Tamils by linguistic identity and pride. The Tamil mind had found absolutely nothing in the Vedic Aryan mind or its *karvam* to empathise with.

Khalabras, the Slandered – Background to Ramayanam

Ramayanam was as much a mystical legendary composition like Mahabharata. As a Vedic narrative, it had no motive for and, hence, was incapable of producing an historical account of the Vedic mind's another aryanising feat right up to the very tip of the south Indian sub-continent. The reason for the Vedic mystifying of anything has been made clear already. The most significant thing about the non-historical accounting of Ramayanam was due truly to something like a fateful historical blurring out that triggered the commissioning of the great literary legend. Despite the meticulously studied habit of the Vedic Aryan mind in owing nothing to others or acknowledging anything of others that were routinely taken as their own, a slip-of-the-tongue derisive reference to some *Khalabras* was made in a Sanskrit *sloka* of their memory. One may assume that all standard works that simply accept Vedic reference to *Khalabras* as some thieves or marauders never raise questions about how an uncivilized group could descend on the heart of *Tamizagam* from some nameless mountains and, like some cattle rustlers, take possession of it from about 300 CE to about 600 CE. It is a critical piece of information that could be briefly laid bare. *Khalabras* was not a real name*. It was not a Tamil name at all of any Tamil regime or a name of any section of the Tamil people. The Vedic Aryan mind blotted out the real name. A new common epithet was substituted that none had known before and none remembered afterwards. These

* Poet Valmiki probably entitled his literary piece as *Ramayana* as in general use. The Tamil ending as *Ramayanam* with 'm' sounding as 'im' in Tamil is more appropriate. Since the locale was *Tamizagam* and the people most scarred by the literary piece are Tamils, the rendering of Ramayana as Ramayanam adds a certain authenticity to the Vedic mystification. Tamil poet Kamban's Ramayanam (not a translation of Valmiki's) is fitting.

* Some writers think that term *khalabras* was perhaps the Vedics' contemptible corruption of the possible expression *kilappirer*, meaning, those who stir up, and in modern terminologies, radicals or revolutionaries.

previous five sentences indicate the typical benchmarks of the venom of the Vedic Aryan mind that they had stylized as their pattern of erasing names and substituting their own for those they disdained intensely or did not want to be remembered. It had begun with the earliest racist slur of Dravidians that no one had had it before and did not particularly care to be identified with later. Despite centuries of infiltration in *Tamizagam* by the Vedic Aryan-mind-in-diffusion, the otherwise genial Tamil literati had remained obdurate in their derision for Vedic Aryan intellectual pretension and mystifying ways even after some of their political and social leadership could be thought to have compromised themselves with Vedic Aryan ways. However, during the above said 300-year time period arose a Tamil regime probably of Pandian lineage that chose to call halt to the alien elements of Vedic Aryans, renounced whatever privileges of influence, landed property and influence on temples they had gathered through their usual fraudulent ways, and withdrew all sinecures for their being of just fair skin.

This was a shocking upside-down turn of fortune for the Vedic Aryan ego. Vedic Aryans had always managed to act cool as though they were more than ordinary, but at this instance they definitely lost their cool. The loss of their mystique was particularly surprising because the Vedics openly admitted their extreme frustration and meanness in encountering the Tamil culture. It was perhaps for the first time in their narratives the Vedic Aryan mind had admitted openly such a contingency as an historical occurrence among countless such occurrences. They always had done a clean job of erasing in every instance and would return to their story of harmony. The grandest illustration of erasing, smoothening and celebrating their actions was the Epic Mahabharata. It definitely gave clear hint to the strong opposition and resentments (as forces of evil) to aryanisation as symbolized in the great battle of *Krukshtera*. In the present instance of Tamil obduracy, in the act of erasing the Tamil identity, Vedic Aryans tore apart their own mask of aura about them as supreme beings of some sort as well. Of course, the Tamil literati had known that fact very well not only in soundly routing Vedic Aryan pretensions in the periodic formal debates of *Sangam* tradition[□] in the presence of their royalties but also in keeping the Vedic alien inroads at bay for nearly a thousand years.

In the above context, the mystifications of the two Epics stand apart significantly. Undoubtedly both Epics were seen as legendary and all the play-acting characters in both, the good and the bad were pure abstractions of the Vedic Aryan mind for its own mundane political purpose. The storylines of both Epics absolutely lack historical tracing. They are plain non-historical and, in being deliberate attempts to obscure real history, both are anti-historical. Yet the Epic Ramayanam is historically more significant for indicating the real substance to which it was just an add-on. Diagnostically, it is just a very observable appendix to its antecedent of a thousand-year encounter between Tamil culture and the aryanising zeal of the Vedic Aryan-mind-in-diffusion. This is yet to be an adequately researched historical narrative by scholars of critical mind. For our purpose, a quick exposure of the substance of the antecedent is important.

Vedic Aryan mind had all along perfected the internal sabotaging art of steadily corroding the innards of a culture. But this sure-footed method did not prove quite effective in the heartland of *Tamizagam*. It boomeranged in the end of the Vedic Aryans being weeded out of the land. This was perhaps an atrociously unprecedented Vedic reversal known until then in the long-held clannish dream of establishing *Aryavartha*. Throwing all caution aside, Vedic Aryans made the most ominous political decision to reverse their political misfortune by armed attack on *Tamizagam*. This is not as absurd as it would appear on the face of it. Ever since Aryans had conceived the insane dream of establishing *Aryavartha* on the strength of fair skin over the entire sub-continent, it was obvious to them that they could not do that as an insignificant handful of race conscious aliens on the strength of their skin alone.

[□] Regular periodic literary assemblies of learned discourse that spawned the singularly debating intellectual tradition of Tamil culture of *Patri Manram* is widely prevalent among Tamils wherever they happen to be. Thanks to the Vedic twists, it has however become more of a cultural entertainment than forums of intellectual inquiries.

Nativisation had primarily meant their acquiring every survival skill they could gather to remain as an exclusive dominant minority by the Aryan race. For that purpose as a political necessity to remain dominant, Aryans had chosen to make a virtue of their physical cowardice in appearing to be men of exceeding mental strength. Most fundamental to that mental strength were the mind-control skills of deception and deceit to keep their political motivation as circumspect as possible while they were working towards *Aryavartha*. The use of force with impunity, whether on small or large scale, was a necessary complement to their mental strength of political maneuvering when necessary. Every form of the use of force in their annals was not by Vedic Aryans but by second or third party henchmen to do the dirty work for them. The contingency of having to deal with *Tamizagam* could not be thought in any lesser terms than invasion of the land in order to assertively make known their nativised presence than before. As massive undertaking it would require unseating the historic Tamil regime that had turned antagonistic to them, establishing a friendlier regime, punishing the people and erasing the Tamil culture itself. In fact all that did happen in far more outrageous terms than what the Tamils, their land and their culture had ever known, and none would ever be the same.

Pallavas – Telugu Handymen of Vedic Aryan Perfidy

It is inconceivable to imagine that the Vedic Aryan mind-in-diffusion of the primarily brahminical priestly type that was already weakened and under suspicion could pull off an invasion of the land from outside to besiege and have it aggressively penetrated with an immense army and offensive forces to do the job with the above mentioned objectives. A supremely confident clandestine conspiracy would have been operating under thatched roofs and in the sanctum of temples not just in *Tamizagam* alone but also over the entire southern region of the Vedic Aryan-mind-in-diffusion and dispersal against the Tamil belligerence. The two east and south Vedic Aryan movements that swept down over massive areas of Jain and Buddhist cultures finally are to be seen their pincers clamping on *Tamizagam*. The Vedic Aryan mind could no longer tolerate the Tamils' maintaining a cultural fortress of disrespect to the Aryan ascendancy. In the overall *Aryavartha* scheme, the Vedic Aryan reaction was inevitably a major one. Imaginably, it would have been made easier by internal undermining by the Vedic elements in diffusion imbedded in the culture that still had much leverage in these matters.

In the final upshot, probably in late 6th and beginning 7th century CE a Pallava regime from the Koramandala (Cholamandlam) section of current Andhra Pradesh invaded the Tamil land and established the Pallava interregnum in *Tamizagam*. The Pallava rulers allowed the establishment of Vedic Aryan brahminical domination as a matter of public knowledge, made Sanskrit the official language, promoted arts and letters and caused the construction of the famed Shore Temples and bas-reliefs sculpted out of solid rocks in Mamallapuram. Great number of sworn Vedic Aryan stalwarts in aryanising Jain and Buddhist cultures in Godawari and Krishna areas of Andhra had accompanied the Pallava invading soldiers. In the name of great saints and scholars, they immediately busied themselves in aryanising Tamil culture. They began making formal shapes to their helter-skelter absorption and homogenization of Tamil theistic and metaphysical ideas and worship forms. The so-called Vedic priests, who were greatly or in addition the political monitors of the *kuttai* mentality of un-social, began their priestly monitoring role at every temple in the nook and corner of the land. Along with the armed men, the hybridized warrior class (kshatriyas) came innumerable accessories to take of their needs, maintain supplies, take care of the draft animals etc. All of them hybrids settled in the new land promoted further mongrelization of the population in the new land gift compensation they received as mercenaries. This demographic change was swift and distinct, as could be seen in Telugu speaking landlords, traders, and businessmen, among others appearing all over the Tamil heartland beginning from the Pallava period. Inevitably, these new hybridized group in their dispersal proved far more Vedic than the chartered (*dharma*) Vedics themselves. They spoke greatly sanskritized language, became stalwarts in the promotion of Sanskrit and sanskritising Tamil singing (*keertanai*) and *natyam* (dance) and, in general, joined the Tamil turncoats in shading the sanscritization of Tamil culture. Most

of these Telugu speaking landlords, traders and business people that are found all over of Tamil Nadu could be accounted for their dispersal, thanks to the Vedic Aryan fury, only from the Pallava period.

The above significant consequences are generally apparent in Vedic narratives and Vedic inspired modern textbooks. However, the most outrageous ones to the Vedic Aryan memory itself and most damaging to the victimized Tamils and their culture have remained tucked away in burnt out debris, ignored and unrevealed until now, trickling in of late from scholars in Tamil literature. To summarise them: 1. The victory that the Vedic Aryan mind attained through the means of aryanized Pallavas was Vedics' grandest political victory. 2. The agonizing frustration of centuries in completing their vision of *Aryavartha* was finally over. 3. Tamil intellectuals and their ranks of peasantry and tradesmen had stood against everything of the Vedic Aryan mind's design of imposing the *kuttai* culture on them; Vedic Aryan intense hatred in this instance of their final political victory was let loose on Tamils in the most virulent forms; and the death and destruction that was meted out to the inveterate Tamils was such that it could only be understood by the current epithet—genocide. 4. As though to create an indelible mark on everyone, the despised Tamils could not even be admitted within the ring of Vedic *kuttais* (*varnas*); they had to be earmarked as *panchamas* to be kept outside the ring, as though tearing them out as not in the divine intent of *Purusha*'s creation. 5. The rest was history, and the fifth Panchama *kutai* replicated itself throughout the Vedic *kuttai* universe by Vedic Aryan intent if not by divine intent. 6. The nature of dehumanization that had characterized the grim aspect of the *kuttai* value-orientation all along became a lot grimmer to those segregated to the fifth class by the vengefulness of the Vedic Aryan *manam* (mentality); but to the ingrained pecking order *kuttai* mentality of everyone else, it would barely make any difference. 7. In this time of its greatest political victory when the whole south lay subdued before its feet, the anti-historical Vedic Aryan mindset perhaps found its greatest exuberance it had ever exhibited. What had been going on for centuries of Vedic Aryan infiltration earlier as a quiet and sinister habit of erasing the greatness of native cultures now exploded with unrestrained consuming passion. It was now a widespread systematic search and destroy operation of the evidences of Tamil history and culture. Most literary documentation in palm leaves and other parchments were burnt and great many writers and thinkers were impaled if not just killed. Most Jain and Buddhist Tamil literature and the entire Tamil documentation on the life and, yes, the most eminent missionary work of *Thomai Appan* (St. Thomas) became ashes of the Vedic Aryan incendiary acts. For this and many other erasure acts of the Vedic Aryan minds should be made known as the biggest book burners in history. These are not recorded in Vedic narratives but gleaned from bits and pieces of records that escaped Vedic acts. To make 'Vedic acts' as an idiom to refer to such culture and history negating uncivilized acts would be more appropriate than the foreign idiom of Philistine acts. 8. The paradoxical expression of *Vedantham*[□] supposedly meaning the end of the Vedas would gain fullness of its meaning only in the historical context of the Vedic Aryan victory over *Tamizagam*, seldom seen that way: it plainly meant the end of the Vedic Aryan struggle to impose the culture of Aryan domination over the whole sub-continent in terms of the values of *karmaic-dharma* of the Vedic *kuttai* culture; in fact the greatest act of dehumanisation in the frenzy of hatred for the Tamils and everything they stood for marked the end or completion of their project; *Vedantham* clearly said amen to this outcome as the end or completion of what the Vedas had wished for—the establishment of the *karmaic-dharma* values of the *kuttai* culture on the entire sub-continent; it clearly did not suggest verbally or idiomatically any reversing of the Vedic *kuttai* culture of dehumanisation; and it envisaged the summation of the wisdom of the Vedas (*Upanishad – Vedantham*) as the fullness of the basis for progression towards the establishment of *Aryavartha* on the foundation of the values of dehumanisation. 9. The Vedic victory over *Tamizagam* marked not only the completion of their sweep over the geographic extremities of the sub-continent but also the subjugation of the Tamils and their culture – the most nettlesome Vedic Aryans had encountered for the longest time anywhere on the sub-continent. 10. That achievement in itself was the Supremes one by Vedic Aryans; it would deserve the commissioning of another superior mystification

[□] Vedantham, a Tamil root compound word = *Vedam* (religious text) + *antham* (end).

in the name of Ramayanam hot on the heels of Mahabharata and to be of the greatest celebration to blazon the entire Vedic *kuttai* universe.

Vedic Aryans' Legendary Paradoxes

From possibly unending paradoxes created by the Vedic Aryan mind as supreme tacticians, if not in solving them, we may identify only two from their macabre suppression of Tamil resistance to their dance-drama celebration in Ramayanam. Nothing more needs to be said of the non-historical and anti-historical Vedic narrative of mystification in Ramayanam for our purpose. Both paradoxes are of compounding nature. One of two compounds the extreme nature of hatred or loathing of the Tamils by the Vedic Aryan mind and the vehemence in expressing it. Reducing great many of them to the status of their special creation as the *panchamas*, the least of being human, was no ordinary slapping gesture. And to depict them further to the characters of monkeys cheerfully enacting their biddings in the Vedic Aryans' un-cultured dance-drama for their merriment goes beyond decency. Still another side of wonder of wonders' to the Vedic art of masking was that the intensity of the Vedic Aryan repugnance to the Tamils could be counterpoised with the intensity of their grasping to take hold of everything that was eminent and ancient about Tamil culture and to claim them as their own. To concede any recognition to anyone as their equal, worse, as their enemies was wholly uncharacteristic of the Vedic Aryan demeanor. But, by blurting out the name of the Tamil regime of Khalabras, by instigating the invasion of Tamizagam by the Pallavas, and by releasing their hounds of hatred in burning, pillaging and near ethnic cleansing of the Tamil population, the Vedic Aryans had met and acknowledged the Tamils as more than their equals.

It is little realized by the so-called world of scholarship and Indians in general is that the depiction of Tamils in the most demeaning fashion was a deliberate and most dastardly act by the Vedic Aryan mind in the light of several other deceptions it had let out: 1. The general perception that two major races constituted the Indian people was a Vedic Aryan induced misconception. That was outright not true and tendentious. The ancient peoples of India did not identify themselves by any racial epithet. Vedic Aryans alone were racist.* 2. The Aryan-created racist terminology of Dravidians made the Aryans presume to have pre-existed before everyone else by the power of their naming alone. Having to deal with the ancient conscious and the linguistically forged Tamils was of course a different order of things. Unless new pre-glacial cultures other than Tamil culture are brought to our knowledge, the most ancient and extant culture of the sub-continent incontrovertibly has to be the Tamil culture. This simple self-evident fact was clearly known to the Vedic Aryan mind even in their very act of gathering all the Tamil cultural goodies, but the truth of those facts was unacceptable because of their need, the *karvam* of it, to create new facts. They centred on the obsessive untruth that the Aryan race had preceded everyone and was the creator of the Vedic Aryan culture, even if it was made up of unending collectibles of others. Yet, all these insane wish-fullness could be smooth derivatives of a simple word play. 3. By including Tamils in the category of Dravidians and in naming Tamil as one of the Dravidian languages, Vedic Aryans could deny the ancientness of Tamil culture and Tamil language. 4. By that very act they could also insinuate their own ancientness by the fact of their having been creators of the colour-tinged term Dravidian. 5. By the same insinuation, let the impression prevail that the ancientness of Sanskrit led to the origination and enrichment of all other languages of India, slyly imputing Tamil as well. 6. All these sneaky deceptions were good enough to serve as the Vedic Aryans' smokescreen to cover up all the terror and genocidal devastations they had unleashed on Tamil people and their culture. All these critical implications of the paradox have remained in the dark since scholarship on things Indian, as on anything else, has remained incapable of raising critical questions*. A linguistic curiosity to find the root of the

* Mahabharata became central in spreading Vedic values. Racism pp. 160-165.

* Vedic Mind and Science, pp. 137-141

significant words of Vedism, which now by the slight of Vedic Aryan hands are seen as Hindu doctrines, would be useful. The root of the terms brahman, karma, dharma, maya, atman, yoga, darshan, bhakti, among others, and of more than two-fifth of Sanskrit vocabulary has been affirmed by philologists to spring from Tamil. This is little known. No doubt, the religiously charged terms now have Vedic imputed meanings for Vedic Aryan purpose. The original root meanings in terms of rationality and humane ethics of Tamils could have contributed to only a humane culture, not nurtured the mushrooming of the Vedic Aryan *kuttai* universe

As to the second paradox, the Tamil people for all their ancientness, linguistic integration and historical consciousness, once their back was broken by genocidal attacks, destruction of their literary treasures and continued mopping-up persecution by Vedic Aryans and their Pallava surrogates, they too fell victims to the aryanising subterfuges and seemed to have accepted their slots in the *kuttai* grid of the Vedic universe like others. Ironically, with the freshness of the newly inducted into the *kuttai* culture, some layers of them seem to have developed greater pecking order mentality (virulent Vedic caste consciousness) among themselves. This irony aside, the paradox of the picture of a people who historically were of critical temper, of higher achievements and of a cohesive humane consciousness on one side and another picture of the same people having lost everything, beaten down, paraded as clowning monkeys, held in mockery, and their accepting it all as in ‘accept the given’ mode on the other hand is too incongruous a juxtaposition to accept that it would or could last that way. Meant, as vengeful annihilation of Tamil consciousness and culture, the Vedic Aryan revenge was unprecedented in the annals of the ancient history of India. Obviously, the Vedic postscript narrative entitled Ramayanam draws a blank on historical facts. Glorification of the vision of *Aryavartha*, rendering of their sordid actions, and exemplify the *karmaic-dharma* values of the Vedic *kuttai* universe were the objectives of the appendix. It did them all superbly.

Timeline Perspective

The anti-historical bias of Vedic Aryans suffered greatly by their despising of Tamils, by inviting foreign aggression on their land, and by the unraveling of other corresponding evidences. We are able to strip apart the Vedic Aryan mind in some gory details and find it ordinary and even despicable. With the historicity of these sequences betraying their timeline context, we are able to dismiss all the Vedic imaginary *sagas* of ancientness as laboured nonsense. It is generally agreed that Kamban, the Tamil poet, wrote the Tamil version (not a translation) of Ramayanam in the 12th CE. That would place Valmiki’s Ramayanam at least a century earlier, that is, in the period of 10th to 11th century CE. So, whatever antiquity the Vedic sources might claim for the writing of Ramayanam as they did for Mahabharata is plain bluff.

Unaccountability of Serious Consequences: The above brief account of the nature of completion of the project of aryanization by the Vedic Aryan mind in the South would be incomplete without accentuating some critical facts and implications. 1. The Pallava invasion was a misnomer for Vedic Aryan invasion. It clearly marked itself as an invasion to impose Aryan cultural domination at the points of swords and spears. The minds of the Tamil people could not be subdued otherwise. 2. It permanently marked a change in the course of history of the culture within the traditionally marked subcontinent as the land of India and the people known as the Hindus of the land. 3. That identification was without a shred of religious implication, let alone referring to any particular faith of Indians. It certainly could not refer to the spiritual pretension of the irreligious people of India, who also remained worshiping self-centred, un-integrated and apart from the rest of the people as Vedic Aryans by their own resolute choice. 4. The aryanized culture decisively introduced uniform markings of the Vedic *kuttai* culture. Those markings internally signaled a fundamental change in the mood, attitude and character of all people. The mood, attitude and character change became uniform and unalterable due to the *rigour* of mind-altering incantation of *karmaic-dharma* values. 5. The mind-altering meant the erasure of the

ordinary inquisitive, experimental and innovative temper of mind as the commonality of everyone as had been known before. It has become nearly extinct to this day as a distinguishing feature of Indian character as such. 6. Apart from the doleful extinction of the temper internally as the highpoint of cultural emaciation, the serious consequences of its absence in the external Indian facade as perceived by others from the completion of the project of aryanization to this day has been known repeatedly, although the Vedic Aryan genius for our mind-alteration has not been made accountable as the self-evident reason for the missing temper of the Indian people. 7. The mindless celebration of the erasure of the creative temper of the people in *Tamizagam* and elsewhere had been made indelible by its absence in Valmiki's Ramayanam. Its extraordinarily fictionalized literary character as endnote is of no merit to us other than to say that it has been a willful cover-up of the historically notable Vedic Aryan cultural subjugation for the purpose of *Aryavatha*. 8. It is a cover-up of not only the historical sequence of the Tamil culture rendered crippled and prostrate but also of the deadly consequence to Jainism, Buddhism and Christian faith from developing further. They had been infused in Tamil mind, spirit and culture for hundreds of years. They were in fact far more native to the soil of *Tamizagam* before being fanatically intruded upon by the Vedic Aryan culture, particularly in its being alien to the Tamil soil at that point in every sense of the word. This has mostly escaped the critical attention of writers, and is barely evident in general awareness. 9. The irony of Vedic Aryan fanaticism was truly astounding, as its vehemence did not have any ethical religious significance to anyone, including the irreligious Vedics themselves. The celebration of Ramayanam was certainly an irreligious, mundane, teleological end as willed and upheld in every Vedic narrative. 10. The wonder of it all is that, in addition, the Vedic Aryan mind has pulled off the impression that Vedic Aryans have had something to do with the value of tolerance to signify Indian culture. The value of tolerance as the humane expression of Indian culture was as far from the Vedic Aryan racist mind and its fabrication of the dehumanization of the *kuttai* un-social system as anything can be.

Tolerance has been unquestionably a creedal value of Indian cultural identity. Although identified with Emperor Asoka's moral teachings and as was practiced in his polity, one may truthfully find the value of tolerance palpably as common among all peoples of the land. Ancient literatures even before 3rd century CE would commonly affirm it by invoking 'One Humanity, One God'. Illustratively, it was just a profoundly common theme of Tamil culture[▼] that survived in Tamil conscience in spite of the Vedic Aryan brutalities. If there were creedal utterances on tolerance in Sanskrit *slokas* before or after they were committed to writing, they would probably need to be dug up from obscurity and would need a Sanskrit scholar to explain. The very synthetic nature of Sanskrit utterances in such instances would become clear. For this enquiry, however, we go by what is truly lived by people, not just by abstract utterances, bluffs or otherwise. Tolerance has emerged as a supreme value of Indian culture in spite of the dominant, oppressive and exploitative Vedic Aryan mind, and not because of it[□]. An alternative view of the all-inclusive Indian culture advocated in these pages is possible and necessary on such underlying strengths of the Indian cultural stream displacing the Vedic Aryan overlay.

Grassroots' Murmur

This common sense critique of the self-evident is indicative that it needs to be done and can be done. The Vedics could not retort anything "on the basis of history". Archaeology and written narratives that are capable of contextual cross-referencing are plain absent in their very eminent field of mystification. They have absolutely nothing in their quivers to shoot as historical facts. The non-historical, anti-historical and non-contextual nature of its racist vision of the Vedic mind has been a problem of truth, meaning facts, right from the very inception of that insane notion of Aryans as a noble race. Their

[▼] 'One Humanity – One God' (*onre' kulam oruvane' devan*) an ancient Tamil cultural refrein not attributed to any particular Tamil thinker.

[□] Indian Ethoses, pp. 176-181

ultimate parroting rebuff is that truth will be victorious. Tongue in cheek it would mean that they were always winning by hook or crook; it would be that way; and it is all that matters. As to the heavy cost to their winning always, it was never a problem to the Vedics, as they never bore any. Their resources to bluff, dodge, browbeat, mystify and be plain untruthful have always been plentiful.

It is too big a bolder of offense to be addressed just bluntly. To the extent that that sort of thing is not the usual cup of tea for our Vedics, hopefully, it might just shake and loosen up things. Given the rigid and monitored cultural scene and given the very painful fact that most of us indeed remain the ‘accept the given’ pliable material of the Vedics, the proposed work of humanising would not be easy. It is a formidable cultural task in the hands of the grassroots. It would probably take, ironically, the same swarming method of Vedics for grassroots’ awakening to the real and compelling need for cultural transformation.

It is the contention of this critic that the sub-continent would have naturally and truly evolved into a humane culture without the Aryan racist mind shaping and forming it. The culture was systematically sabotaged by the oppressive Vedic values which are currently operating in the form of ‘accept the given’. Homogenization was the nature of Vedic Aryan cultural transformation. It was reckless, as it was solely for Vedics’ racist political purpose. To perceive it as assimilation is to remain totally blind to hypocrisy. It was a clear deception. Goodness of the people was never its purpose. To presume that the culture that has been heavily cast in ‘accept the given’ Vedic Aryan mould would develop into a modern and humane culture is to remain dupes of the same Vedic Aryan mind. The need of the all-inclusive cultural renaissance advocated in this critique is not a matter of wishful-ness. It does not resort to idealism of great leaders, ancient or modern, because, empirically, they have all left us in the same Vedic lurch. The awareness of people across the spectrum of life as a category and the means to touch the entire spectrum of life is with us as never before. It is but proper and necessary to touch the grassroots awareness with the mediums of communication we have. A broad-based critical understanding of the serious shortcomings of the Vedic Aryan mind is conceivable and feasible. The same broad-based critical understanding is capable of discerning the wisdom and necessity for the alternative all-inclusive humanising vision.

Pluralism, Our Essence

To eviscerate the Vedic Aryan mind of its treasonable notion of establishing its insane idea of *Aryavartha* is the only way of restoring the integrity, unity and hope of our humanised culture. It is our urgent need that leaves no choice in the matter. The baring of the Vedic Aryan mind has been done in this critique by a minimum effort of critical observation of chosen illustrations. It necessarily has been cursory. It is maintained that it could not have been possible with conventional academic exercise of documented in-depth research, citing authorities, seeking peer approval and publishing. Research of this nature has its place. Hopefully, this critique will induce several critical academic researches to begin.

* *aham* was sanskritisation of Tamil term *agam*, meaning heart or inner soul, and *brahmam* was Sanskritisation of Tamil word *paraman*, meaning god of all creation. Tamil terms were of profound theological significance of the compassionate god of creation who resides in the hearts of people. Whereas Sanskrit transliteration as *aham brahmam* as the expression of the Vedic mind of our narrative has no theological profundity about it but only the Vedic Aryan ultimate profane insolence.

Admittedly, my expose' has meant to critically address the culturally bloated ego of the Vedic Aryan mind that sits astride with its mystified power of mind control along with all its mundane wealth and power one could imagine. The power of mind-control had meant a world to the Vedic Aryan mind, particularly to the most exclusive brahminical types. This critique has made it known that what was once the great *aham brahmam** type mentality is plain archaic. The insolence of the racist *karvam* it displays is a uniquely Vedic collective trauma; it should be so recognized as an anti-social mental condition. It may be beyond any medical treatment, but an incessant grassroots' collective murmur might help to moderate its flaring, if not reverse the trauma for its own good. The pricking of that bloated *karvam* (ego) would *not* put us in a cultural vacuum, or lead to some sort of chaos, as the Vedic disclaimer and apologists would have one to believe. The humanising cultural renaissance that is to be engendered by the grassroots murmur would be unlike any other in the past. Others failed to address our culture as a problem, for they had taken the Vedic Aryan-minded management of the culture as given. Our critical minds have no difficulty in recognizing the Vedic mind as a problem. We only have the excitement similar to a mosquito in a nudist colony! This subject has been laid open for common sense observation and analysis. Its novelty is that it is just common sense observation and analysis. It has been bereft of un-called for diffidence regarding the extraordinary nature of Vedic wisdom and the need to approach it at least with some sophistication in Sanskrit. This has been conventional academic nonsense and Vedic bluff. Our focus has been solely on the victimized to understand the victimizer.

The organism of our being Indian that is made up of a variety of parts, including the erstwhile Vedic Aryans, is now laid open as a single organism on the table for open re-examination so as to see all things in their places, to spot the sore points, abnormalities, malignancies and other serious shortcomings. With the Vedic mind seen threadbare, the envisioned ancient cultural strengths and humane values could be helped to come into play with greater vigour. Our restored latent strength for critical examination, to admit our mistakes and gain the strength to *re-form* ourselves, would help us go a long way. Vedic Aryan mind never displayed any capacity for critical self-examination to notice any mistakes in its scheme. To admit of guilt was alien to its being what it has been, as it would have meant ceasing to exist the way it has been. Our attempt to force the Vedic Aryan mind into a corner as a racist ethnic minority has been done without apology since truth has come home to roost. Without beating around further, it is meant to come out clean, notwithstanding a pugilist metaphor, as a clear knock out blow to the Vedic Aryan mind's wedded to the treasonable political ideology of *Aryavartha*.

Indian Identity Without Apology

Our reviving and retelling our ancient values that have been cleverly relegated to shadow as mere ethoses is to bring them to the fore in limelight. They had been latent and maintained among common people in spite of their *kuttai* environs. Thereby, they will come into their own as the modern values for Indian identity to stand on as being truthful and without any sanscritized Vedic caveats to apologise for. The native values in Jain, Buddhist, Tamil *thatthuum*s of Saivism and Vaishnavism, and affirmed in native Christianity that *Thomai Appan* (St. Thomas) had laid in our land can be upheld and reinvigorated. Islam, Sikhism and Zoroastrianism that share those native values will add to their dynamism as the universal values they have always been. These strengths along with others that have remained submerged, subdued, remained timid, or nearly eradicated will re-emerge in sorting out the value-crises to serve all our secular and spiritual needs. Our ancient cultural values will resonate with scientific temper and humane values found in all traditions everywhere. Our modern identity in truthfulness will have no pretense, no bluffs, and no apology. Humane-Mind in Diffusion and Dispersal

There is no model of social transformation to serve our purpose. Our covered up problems sustained by the Vedic Aryan selfish interests are unique, so should be the unique solutions to be drawn from our very own innate cultural strengths. It would be a test of our envisioned all-inclusive character to do a thorough re-examination of our cultural strengths to develop a pattern for an all-inclusive renaissance

for humanisation. What was systematically schemed and promoted by a less than human (Vedic Aryan) mind can be undone only by an inclusive human-centred mind that will systematically help to humanise everyone without exception. Paradoxical as it may sound, after all, the very effective model of Vedic Aryan-mind-in-diffusion and dispersal could serve as a model for the task of acculturing every young mind from the hearth to formal schooling to instill the values of human dignity and neighbourliness. It must be very puzzling to any common sense as to how a self-segregating minority of Vedic Aryans able to spread and sell the product of aryanization, which is not a very particularly endearing product of attraction. This Vedic Aryan pattern of successful salesmanship, in spite of everything else, appears as something that can be abstracted as a model for disseminating wholesome ideas. The spontaneous grassroots movement would be able devise any number of inclusive models big and small that are feasible in differing contexts. In the process of cultural transformation, we can all participate in our humanising cultural task with the plain knowledge that the Vedics, in spite of their grievous faults, are just ordinary humans with mundane tendencies, and that their racist survival tactics are no longer valid to themselves, as they are certainly not right with others. The Vedics' mundane tactics torn off of their spiritual façade can be dealt with in a rational way.

Humanisation, Alternative Vision

Efforts of cultural renaissance by the grassroots' movement will be guided by the objective of humanisation. The vision would be centred in the dignity of every individual's worth in equal measure with everyone else's. The exposition in these pages has established that there was absolutely nothing in the Vedic Aryan mind and the longest lasting Vedic universe anything resembling the dignity of being human. It has been concluded that the very strength of the absence of human dignity as a vital element has been the everlasting strength of the Vedic *kuttai* universe. Further, the overshadowing power of what is missing would explain the inability of the most liberally minded, whether or not they are Vetrically constrained, to turn around and wonder why such a vital element was absent in any shape or form in the Vedic scheme of culture. For the same reason, the mention of the value of human dignity in the Constitution of India has not made any difference to their wonder ever arising. There are hopeful signs that some nurtured in the Vedic thought have openly abandoned the apartheid mentality of the deceptive *Aryavartha*. They are already part of the social chain reaction for humanisation at the grassroots' level, just as individuals. All things being equal, even the Vedic Aryans' shrewdness, until now misused, could play its rightful role in the cultural renaissance that would have unblinking focus on the all-inclusive public purpose centred in human dignity. The Vedic Aryan mind having had no notion of it might feel squeamish in the inclusiveness proposed; it would not surprise it feels totally out of its elements like fish out of water. In all probability, its ingrained self-interests and sheer desire for power, like the habit of repeat offenders, would keep it mindful of undermining the spontaneous mushrooming of the grassroots movement. Yet, fully aware of that danger, grassroots' humanising model could make the value of human dignity in the Constitution known in the critical light of our ancient values as never been done before. A heightened sense of formal and informal education of the value of human dignity as fundamental to our ancient cultures and to our modern Constitution would be the spontaneous cultural agenda of the grassroots' movement.

Beware of Human-Baiting

There would be considerable demurral to this line of analysis and the insights derived as intemperate, flippant and utterly irresponsible to the monumental achievements of the Vedic Aryan culture. At worse, it would be declared to be socially disruptive. It certainly would be another Vedic canard. It would be unfortunate to see the blunt conclusions of this critique as an anti-social or citing in the "we-they" equation. The danger of appearing as brahmin-beating has always been there. It is the risk that all critics of Indian culture face. But the Vedic Aryan mind that had wielded the card of human baiting for the longest time in history as its specialty would easily turn it against everyone to dodge the issues raised. Enough has been said to dissuade the escapism of this sort. If this hurts sensibilities, allow yourselves to

see that the Vedic culture that one feels triumphant about was precisely due to the utter destruction of every sensibility of being human on the part of everyone by the Vedic mind throughout history. Calling things by their predatory names is not gratuitous. The stark objective reality could be made explicit only that way, and to shock warped minds into some awareness. This critique is clearly meant to be disruptive of the Vedic mind but does not stop with it; but it advocates a reconstructive alternative model. It would be inclusive to restore our cultural integrity in India and in the Indian community in dispersal world over. Strong reactions would continue in all familiar threatening ways. We are not engaged in the conventional academic descriptive account of the odious phenomenon of the negation of some hoary past. The odious phenomenon is very much widely prevalent in the cheerfully rationalized ‘accept the given’ mentality that is promoted in more sinister ways in great many than is realized. The serious compromising of the full potential of individuals and of the development of the full stature of the nation with Indian identity has been illustrated. Scholarship to be worth its salt cannot remain content by drawing down the curtain as though the story of the Vedic Aryan narratives has had spectacular finale in the Epics and their literary greatness is good enough for appreciating India’s glory. That is not being truthful to a whole lot of its full story.

Wake-up Call to the World of Scholarship

This critique has made it known bluntly that many scholars on Indian studies in general, both foreign and Indian, have not been an innocent lot. Many of them are hand in glove with the perpetuation of the Vedic-induced mystical view of our culture. The exposure of the Vedic mind in this critique would not mean its curling up its tail and walking out of the world stage. With its clever and bluffing mind still in tact, it has surged ahead as the world as its limit. Its reception in the world media of popular entertainment in the name of Indian culture and its honoured lodging in the academia of letters, culture, art, mathematics, anthropology, history and the whole range of it is indicative of the Vedic mind as a worldwide surging phenomenon. It has been so illustrated just to indicate that these manifestations, particularly by the academia, are their uncritical participation in the perpetuation of the crime of dehumanisation by their admired Vedic mind.

Our greater concern is home based. This writing has again and again taken our scholars and textbook writers for thoughtlessness (they have no reason to be so) and willfulness (they have no right to be so) in having been partners of the Vedic Aryan mind for our cultural crisis in values. The critique is presenting the self-evident knowledge that our dour unhappy past is present with us and will stay with us unless the culpability for it is pegged, fully exposed and made to wither. Our modern scholars of any discipline are the ones that have thoughtfully or thoughtlessly chosen to straddle both our dour past and the promising future with unbridled enthusiasm. Only they more than any other critical segment in the spectrum of modern life that hold the possibility for pegging the culpability for our crisis and equally so for the possibility of their meaningfully joining the grassroots’ movement for humanisation. There would be absolutely no risk to their scholarly standing or to their professional livelihood in just showing greater rigour in being historical in their understanding of our cultures’ shortcomings. Our commonsensical procedure has resulted in many new insights based on others’ researched findings. A thorough investigative research of Vedic narratives was not thought of as terribly necessary for the purpose on hand, and was not attempted at all. This does not foreclose further research for detailed critical understanding of our cultural crisis. Discrete critical research as part of grassroots’ efforts would aid the development of an alternative vision of our culture that would be more truthful, more substantial, more inclusive and more humane. Such an alternative vision in the hands of the grassroots movement would eventually eclipse the heavily anchored *Aryavarta* vision. A grander and magnified vision of our cultural and material development would simply follow from a humanised culture.

This line of critique and the disemboweling of the Vedic Aryan mind is bound to be considered astounding, to say the least. To get to the bottom of things would certainly lead to that line. The

unraveling of the contradictions of the Vedic culture was necessary. The regeneration of Indian culture to become humane without the need for masks to hide is absolutely necessary for that to happen. The perfidy of the Vedic Aryan mind and its Aryavartha madness must end. To remain ever apologetic about the unending Vedic subterfuges, outright deceptions, paradoxes and unresolved cultural contradictions has been the unwarranted and atrocious burden of every thoughtful person of Indian identity. The integrity of Indian culture will not be possible until we call the Vedic fluff, bluff and bluster, and shed their burden to be able to move forward with the awareness of being just Indians. This review aims to unbound Indian mind from being a tragic character that is caught in the grip of the repetitive fatal Vedic flaw. The Vedic Aryan agenda of *Aryavartha* as a deadweight would be further exposed in the chapters to follow.

Critical Issues Exemplified

Dehumanise, humanise, and less than being fully human

The expressions ‘humanise’, dehumanise’ and ‘less than being human’ used in this composition might be jarring to some ears as it were of some foreign import to the organically grown Indian culture. What was seen historically and readily discernible today is the reality that the vast majority of insiders have become outsiders to the dominant culture and the minority of outsiders have become insiders with majoritarian pretension, the mongrelisation of us all notwithstanding. Many modern social and political factors that are exploiting the situation for dividing the society and for vote-bank political abuse today are peripheral to our concern. The point here is that we are all in the same web, the highest and the least and of all mixed-shades of races, religions and languages thrown in together. Notwithstanding all the trims of cultural achievements, national progress and whatever is thought to be modern, we have all become dehumanised as most still wear the tattoos of our *kuttai* identities within. Evidently, our dehumanisation is not of the same order. Let us face it, the least of us (numerically the most) are most dehumanised in not being more fully human and have been subject to dehumanisation in their own land, that is India. We also need to get a firm hold of this fact about us that in the sense of the dehumanised condition, all of us without exception, more so the highbrows and the least of us, are less than fully human. As the saying goes, one cannot be just a little pregnant. The least are us and ours to keep as our sisters and brothers and the highbrows are also us and ours to realise their full humanity just by being ordinary human like any of us. Yes, there is no reprieve from this current existential opportunity to resolve our crisis. In this daring realization, the critical point of less-than-being-fully-human factor does impose a greater burden of gaze glaring on the higher ranks of us being Vedics. This is not an expression of sympathy or nice sentiment. It is simply the assertion of the reason of being human. Reason of being human is no abstract notion. Rationality does not exist by itself but inherent in being human. It demands a sense of duty to one another[□].

The metaphor of *Kuttais* and *kuttai* mentality in the conception of village spheres has been helpful in bringing out a significant paradox of the Vedics’ own condition of being less than fully human. Limiting their choice of anyone among them to just one vocation of being a priest or a soldier or a trader, for instance, was certainly a limitation on one’s potential to be a great inventor of anything, a skilled tool maker, the best cobbler, an innovative agriculturist, an expert in animal husbandry, an architect of living quarters, a town planner on the model of paved cities of the ancient world, or a sanitation engineer. Abstractly and indulgently, every one in the upper strata, as everyone else in other *kuttais*, has been equally deprived of the sheer joy of choice and freedom to be or not to be anything else in life. However, the Vedic mind’s choice, from its earliest flashpoint of political vision, was to be the moulder of minds and shaper of cultures for the sole purpose of claiming the entire landmass of cultures, kingdoms, principalities, tribes, mountains, rivers and the undulating wilderness of it all into a single unrelieved socio-political regime of *Aryavartha*, of Aryan race-supremacy over life in every detail. Dehumanisation, denigration, suppression and exploitation of others were inevitable in *Aryavartha*’s intent and goal. The call for humanisation of everyone would counter the reason for the vision of *Aryavartha*. The *karvam* of the passion for oppressing others stands condemned on its merits as just the secular desire for power and control. To continue to deceptively construe that stance as one’s sacred dharma was and is plain outrageous. That traditional wool cannot be drawn on the eyes of the awakened

[□] It is a self-evident derivative from commonly articulated and commonly understood Tamil universals – *onre’kulum* (one humanity), *oruvane’devan* (one god) and *yathum oore’, yavarum kelir* (Listen everyone, the world is a village). The parallel modern existential thinking are abstract resonance of that ancient tradition that is part of the heritage of all Indians.

nation. The Vedics may still exercise their option to make what is virtual the real. As a logical conclusion of their long struggle, righteously the Vedics may still exercise their *karvam*/chutzpa and maneuver to declare the name of the land as Aryavarta, no longer in slanted italics, and its citizen as Aryavartan and Aryavartini. Others of course will have the choice to be in or out. The current options cannot be any starker in this time of profound cultural crisis. The insane Vedic game of *Aryavartha* must end for humanising cultural renaissance to begin.

Bunkum of Assimilation

Clarification of the notion of assimilation is crucial in this context. The Vedic selective homogenisation at the cost of the truly native ancient cultural heritage of India was plain tendentious and its acceptance as assimilation by general scholarship is odious, as it is an unexamined non-sense. It is as far from truth as it can be. Assimilation would be bluntly abhorrent to Vedic intent if it implied an inclusive sentiment of making everyone similar to Aryans. Cross-fertilisation or hybridisation was never an intended demographic theme of *Aryavartha*. The unabashed truth has been the deviousness of the Vedic Aryan-racism to dress up the brazen and cold-blooded *Aryavartha* scheme and to present a make-believe appearance as a farsighted objective of cultured people. It has been made evident in this critique that the notion of assimilation that was bereft of any humane sentiment was bluntly antithetical to the goal of aryanisation, and it necessarily meant dissimilation or dehumanisation of others. In simple ethical terms, one's own full humanity cannot remain the same when one denies another of her/his fullness by one's being plain human. The Vedics had no clue to this maxim. Further, the sense of human dignity and equality implied in the critique, as will be further highlighted, are not some sort of foreign import. These are of our own culture, which were so recognised and nurtured in many ancient traditions of our subcontinent. No great idealistic thinker had sat down and formulated those ideas from the abstraction of a natural state of life before it got organised. The socially organised civil society was a given as early as eleven thousand years BCE of their cultures. Those values were natural assumptions of life, of being human, and acted upon in the entire range of cultural life. They are seen vividly in material evidences and the literature* that escaped destruction by Vedic incursion. Those humane values that had promoted cultural advancement of sheer joy and creativity were rolled over by inhumane Vedic values by Vedic Aryan *karvam* to deny humanity by oppressing and exploiting native cultures. The result was the Vedic cultural *kuttai* universe. However, when the implications of the humane values appeared to serve Vedic purpose, those values were trumpeted as ethoses of Vedic culture as though they had formulated them.* There is no one instance in the Vedic narratives that the Vedics ever acknowledged any of the ancient cultures that they had despoiled one after another. One cannot dismiss their ungratefulness as that of thieving freeloaders who couldn't afford to acknowledge their victims, or their not leaving a "thank you" note to some natives who might have sincerely invited them in as fellow human beings in distress. But, the early raw Aryans were unlettered primitives to write anything anyway, but that is a different story.

Vedic Narratives and Historiography

Unlike a narrative meaning a written sequence of connected events, Vedic narratives were entirely of a different order, rather disorder. To begin with, they were unwritten memories of mystical or mysterious oral transactions with their unknown deities and used a specially formulated tongue, literally and figuratively speaking. There was something secretive and exclusive about the transaction that others were not privy to. As the Vedic Aryans moved from one place to another, they tactfully wanted to impress the natives of the land with the mysteriousness of their lives. There was absolutely nothing

* Ethoses and Vedic values, pp. 176-181

spiritual or religious about the primitive trotting Aryans to impress the natives who were people of faiths, gods, goddesses, worship forms and metaphysical thinking. This is certainly an educated imaginative construction. The primitive Aryans emerging with all these shortcomings realised that their fair skin could serve as a magic carpet to transport their mystified presence to unlimited horizons of the land of their promise. Their stories about themselves could be told only in mystical legendary sketches, befitting their extra-ordinary claims. Since mystical and legendary, their egotistical narratives were without chronology and context about themselves or the world around them. They could see ‘others’ only in less than human terms of their being of a Dravidian race, the neetchas (the despicable) of their conception. To see others in separate identities in their own names as kings, dynasties or different cultures was well nigh impossible for the nativising Aryan mind. It seemed that at the very initial blinding flash of the vision of *Aryavartha*, it somehow dawned on them that to encounter ‘others’ necessarily meant to erase their distinct identities as a clear indication of their subjection as mere incidentals to the realisation of *Aryavartha*. That initial pattern of erasing distinct identities stayed with them right through and may still be seen in the Vedics’ *kuttai* mentality. It has been the most confounding characteristic of Vedic narratives. There was nothing ‘as is’ in Vedic narratives; everything had to be mystified beyond understanding or recognition as ordinary things of life. Sanskrit, as explained below in a Highlight, was a deliberate tool of mystification and never a clarifying means for straight talk. Vedic experts called upon to interpret Sanskrit narratives could never be trustworthy as they are skilled in obfuscation. Vedic narratives had remained outside the normal rules of historical construction. Therefore, they should be considered as non-historical, rather anti-historical, and highly subjective in any attempt to reconstruct Indian history. In dealing with any Vedic narrative, one would not be overly cautious to be led by a truism: Vedic mind equals prejudiced mind—Ignore it as damned. To remain non-contextual, unhistorical and unethical have been the prerogatives of the Vedic mind.

The above propositions are to be declared bluntly in order to shore up the sagging spirit of young academic scholars in their competition with the pervasive Vedic mindset among great many of other professors, teachers and textbook writers that stand by Vedic narratives. The Vedic mind is not a superannuated stuff but very much alive regurgitating the *Aryavartha* cud. The attempt on the part of objective historians to reveal what has been the long buried, destroyed, and ignored evidences in order to restore the fullness of the history of India and culture has been stymied. Unfortunately, the cussed Vedic mind has a whole lot of resources to stymie critical young minds from boldly investigating the Vedic mind as a subject of their investigation. The Vedic minds are quietly operating in the selection of research subjects, textbook writing, nomination of awards among other things. Alarmingly, powerful strands of Vedic bias in the name of Indian intellectuals virtually preside over most branches of knowledge and science. They have not ceased to be of Vedic bias. One would wish that they would remove themselves from the comity of modern thinkers. Yet accepting the given as unexamined has been the lofty composure of their mind. These intellectual snobs have no shame as others of their ilk in nonacademic fields. It is an unbelievable condition that our so-called intellectuals are in charge of education and science without rational and ethical temper in them.

The upshot for our concern is that Indian history and culture caught in the tentacles of the Vedic mindset is not an easy prospect to untangle. Instead of an all-inclusive truthful chronicle of Indian history that would stand the test of objectivity, what is being taught in the name of Indian history and culture is still the drummed up unexamined Vedic half-truths as the beginning and the continuing foundation of the glories of Indian culture. Great many Vedic-biased eminent professors, academic administrators and textbook writers are largely in control everywhere making policies on education and science. It is hoped that the larger world of scholarship and academy, which have establishments of Indian studies, are perhaps more than responsible for the perpetuation of the sordid intellectual conditions in India. They have unwittingly or otherwise, have subscribed to the false assumptions that the European intellectual rigour and scientific discipline uphold the Vedic Aryan claims on India culture. The situation has reached beyond rational explanation. It is a crisis that needs to be resolved, and that happens to be our developing project. Most obviously these observations are broad brush-

strokes, but drawn from experience, careful empirical observation of interconnections and readings. The critical picture of Indian culture that has emerged could not have been possible otherwise. They will stand scrutiny when necessary.

Aura of Vedic Scholarship

Going beyond our concern about Indian historians and Indian history, we need to name the phenomenon of Vedic scholarship for what it is from the point of scholarship in general; for it has had the most crippling effect on the entire Indian intellectual gamut from emerging into a critical one. Plainly, Vedic scholarship is an expertise in the knowledge of Vedas and Vethanthams, epics and endless commentaries on them. They matter to the Vedics because they are the source of their inspiration and an ever-flowing spring of their energy for all seasons. It matters to everyone else by default because everyone is caught in the same age-old web, which has been more appropriately named as Vedic *kuttai* universe. If Vedic narratives are held as non-historical or anti-historical by the reason of their not being contextual and people-centred and in being legendary and mystical, then Vedic scholarship immersed in them should fall by the same wayside as well. Such a dismissal would be a near impossible task. For great many of our people would tacitly uphold the religious aura of the Vedic scholarship, questionably as keeping the ancient wisdom and knowledge. Further, most of us are in the clasp of conformism of the Vedic *karmaic-dharma*, its refinement and maintenance have been under the reign of this kind of scholarship of the Vedic mind. This enquiry has taken the liberty of giving the Vedic values of *karmaic-dharma* a modern sounding tone as, ‘accepting the given and conform’. It does not change the implications of the original expression, except that the archaic sounding of it is becoming a tad harsh on the auditory perception of modern ears. *Karmaic-Dharma*’s persuasion to accept the given ‘as is’ without examination is still very considerable, and it is no ordinary achievement on the part of Vedics. In that light, monitored by Vedic scholars, most scholars of modern Indian academia have considerable understanding of the way knowledge is limited, gathered, distributed, administered and taught. Admittedly, the young in India in our modern educational scheme would stand with great distinction if tested in all areas of knowledge, including research and scientific method. But the barely noticed underpinnings of the entire educational exercise from top to bottom and from one end to another are the Vedic assumptions of life. It is the substantial bias of that world-view which permeates what is said or not in content, curriculum, teaching, and staffing at all levels of education and, in addition, in the promotion of research, science and technology.

All that one has to do is to pick up any reports of commissions on educational reform and restructuring, including science education, there would always be a caveat of Vedic wisdom cautioning that we should be mindful of our heritage in everything we do. The terms “we” “us”, “our” and “heritage” are not code words but blunt statements of the Vedic heritage that excludes pre-Vedic ancient cultures of the land and their humane critical values, all the suppressed creative sproutings since then, and the possibility of creative potential in the future. It has been pointed out in different contexts that the pronouns are exclusionary ones that do not include the ‘other/s’ of the non-Vedic *kuttais*. Those exclusionary terms would also serenely smooth over the vast *kuttai* landscape, studiedly go silent on all that was absorbed, discarded and buried, and would confidently parlay the great achievements in art, architecture, literature, fine arts and the mystified metaphysics and philosophy as the most creative achievements of the Vedic mind. In the scheme of the Vedic mind, things always take their due places and due time to meld and happen. Without any question, the fact that *Aryavartha* is nearly a dream fulfilled is no reason for the Vedic mind to sit aside. The Vedic mind, bluntly, the brahminical mind that has professionally been the most mind-controlling agent with the haze of wisdom and knowledge, has now become the most decisive factor of the modern corporate knowledge structure. With the mind brimming with historic, if not historical, achievements, the brahminical mind is comfortably seated as the controller of modern knowledge. It dispenses the steady percolation of the duly moderated

knowledge into the minds of our young, expecting the steady flow of the Indian cultural stream in its traditional meandering ways.

However, the time for change of equations has come. It must be registered that because of the basic underpinnings of Vedic values in them, these Vedic purveyors of modern knowledge are sabotaging the rigour and robustness of the scholars we are producing. Simply put, how could teachers be creative in their teaching if the biased stuff is all that they are made of and our children's minds are still the biased cultured products of our nurturing in Vedic values in our families and in our so-called communities? It is hogwash to think we are a modern nation. Our failure to surge as a modern, progressive and scientific nation, without apology or any pretense, should be bluntly laid at the feet of the unquestioned values of Vedic assumptions of life that culturally mire knowledge builders, its purveyors, teachers and young minds, our families and communities. We are still in the grip of *kuttai manam* (mentality) with the consumer-frills of modernity. Success of *Aryavartha*, meaning success of Indian heritage, means success of brahminical domination with ever-burgeoning bluffs and subterfuges of mind-control—it means nipping of any sprout of renaissance in Indian scholarship, hence, Indian culture. Yet, the Vedics are just ordinary humans, probably with greater measure of foibles and eccentricities because of the exaggerated pretensions about themselves and having been unashamed exploiters. With that plain thought, Vedic scholarship needs stripping of its mystique to appear in its unadorned role of having served the gross political end of virtual *Aryavartha*. It is the questionable epitome of Aryan racism's *karvam*. Some of us have seen the darkness at the end of the tunnel and are beginning to tear down its façade and see a bright and creative future for us, the Inclusive All.

Lowly Sudras in the Vedic Aryan Un-social Order:

The incipient thought of a Vedic plan as *Aryavartha* appeared in an early Rig Vedic chant. In the absence of any historical context or human detail in that chant, we rely entirely on human experience to draw a reasonable scenario of human context. We see three demographic components of the population: the nativised small number of fair skin Aryans trying to stand apart from the rest, a mongrelized new breed of mixed people, and the vast throng of civilised natives of the land. In their sojourn for nearly a thousand years, Aryans had been subordinating dark skin natives. The three components had some ad hoc relationship but now formalized by the Rig Veda. The need for formalizing the relationship between the minority fair skin Aryan race and others of two other components was done in view of the long term vision of *Aryavartha*. The key was the principle of subordination in an ordered relationship to one another and ultimately all of them subordinate to Aryans. That was the essence of Aryan racism to begin with.

Aryans ran a kind of double jeopardy in their racism. On one hand, they were aware of themselves as an insecure wandering type and they had nothing else to speak of other than their fair skin. They felt superior all the same in the simple accident of their skin being fair in colour. They were insecure because the vast majority of people had all the skills and material wellbeing. Aryans were abjectly dependent on the natives for their survival. Yet, on the other hand, Aryans could not help disdaining the dark skin natives for the simple reason of the natives being naturally of dark skin. Both cases were flimsy and only skin deep in any sense. The two objective conditions of one being naturally of fair skin and the other of naturally being of dark skin did not throw equal lights on their cultural development. The fair skin Aryans had no natural skills of any kind. What they had known as wandering shepherds, they had totally forgotten. The natives of dark skin had all the scientific knowledge and advanced skills appropriate to their advanced settled culture. In as much as the colour of skins was stark in contrast so were the cultural development and un-development in sharp contrast. The interplay of these compounding contrasts in the development of inhuman relationship in the Vedic Aryan *kuttai* culture is a significant point of in-depth cultural studies.

Realising that its vision was for the long haul, the Vedic mind had to develop a unique pattern of thought, instrumentalities and choice of actions to work with. It was also fully aware that it had no marching armies at its behest. Such a notion of arming itself would have been dead in its track. Its purpose was clearly political, racist but most unusual in scope, which was to subvert all non-Vedic native cultures and gather them under one Vedic umbrella of *Aryavartha*. By its logic, it had meant to make all political regimes come under the shadow of Vedic cultural universe. That parallel universe had continued, which all political regimes had recognised for their assured revenues and law and order. That was a set pattern for all future. It was a great mind-bending cultural project. The sovereign notion of this Vedic cultural pattern was the idea of *Aryavartha*. The political regimes that came and went became mere instruments of this supreme idea.

It came to be known as aryanisation and sanskritisation that began spreading in native cultures. It does not take any imagination to see the occurrence of greater mongrelisation of races by illicit carnal relations of Aryans and the natives, and soon the hybrids, the new-breed-by-default, came home to roost. It is also easy to imagine that the fairer of the hybrids began feigning to disdain the darker in the train. There were also other alien races that joined the comingling of races in the sub-continent over the ages. To rule the roost, the Vedic mind had presciently engineered an un-social system of ordered life to lead to the dome or tomb of *Aryavartha*. New races and cultures became additional scaffoldings to uphold the integrity of that structure. By its morbid intent, the tomb of *Aryavartha* was to be the eternal abode of the pure-skin Vedic Aryans. As alluded to earlier, fair skin was Aryans' greatest survival and, later, the domineering skill that they used most effectively in their intrepid enterprise. Shades of pigmentation became the Vedic minds' mental measuring rod for instant estimation of anyone's social worth.

Sudras, Most Significant of the Vedic Kuttai Culure

In assigning *kuttai* pens for four Vedic *varnas*, Vedic mind readily reserved the first *kuttai* to the Vedic priests, for the accident of their being the fairest. The last sudra *varna* was invariably assigned to natives of the land for the accident of their being dark. The *varnas* of warriors and traders were largely filled with hybrids of lighter skin and new alien races that came in later years through the same old passes. The Vedic system was rigid, but not wholly rigid. As the lender of the last resort, the Vedic mind was always the final arbiter of necessary changes in the system. The neatness of the system did have some jarring elements in it. One is what appears to be a missing element. Interestingly, in spite of the Vedic's holding all resources of being the final arbiter in the Vedic universe, there were two seeming exceptions, but not without reason. The Vedic minds were never known to have developed the sophistication of having a private rank of domestic servants, and, two, the rank of *devadasis*, which escaped becoming ranked as a class or rank of the *varna* system. The retinue of *devadasis* was the rank of women of the genre of fine arts relating to the needs of temple rituals, ceremonies and priests. There was nothing as a matter of general taboo in great many women employed in several of those functions, as those functions were within the range of *karmaic-dharma*. Yet, it could certainly have contributed to a lot of stressfulness for their own Vedic women—like wives, mothers, sisters, daughters and the like, not to speak of those at the serving end. Nothing of these mattered to any and nothing of human anguish about anyone was recorded in the Vedic narratives or spoken. Vedic men's aura was of utmost importance, and nothing could be allowed to ruffle the priestly feathers in temples. The name *devadasis* (gods's female disciples/slaves/servants), if one chooses to be finicky about it, is a tad misnomer. This class was certainly in contrast to the Vedic creation of a fifth non-*varna* class, the *panchamas*. It will be highlighted below.

As for the intriguing missing element – a private rank of domestic servants – the absence is an unusual phenomenon in comparison to other oppressive conditions maintained by traditional aristocrats elsewhere. A passing reflection on it may add some insight to the life of a priestly *kuttai*. How come, the Vedic priests who had all authority and pompousness about them did not have a private corps of domestic servants, let alone not having private bodyguards? In fact, they did have all their needs met by

others in the general scheme of *kuttais*. There was really nothing debarred from the reach of priests. Perish the thought that they ever demeaned themselves by physical toil of any kind. Even when they were the first to break the rigid *karmaic* functional limitations of *kuttais* by becoming landlords (purely from public doles), they never called themselves farmers, peasants, agriculturists or any such appropriate titles that would imply hard working. However, strictly speaking in terms of the Vedic scheme, becoming landlords would actually mean planting Vedic legs in the sudra *varna* *kuttai*. It is only a technical glitch to the Vedic mind that owns all manner of *kuttais* to itself by the virtue of creating them all. Yet, Vedic priests never ever dreamed of having a retinue of servants at their feet. That is very striking. One could speculate several ways of explaining the oddity of this spiritually secular and aristocratic kind. The reason that would appear to be foremost was the utmost seriousness of Vedic mind to maintain the priestly mystique about them. It was fundamentally a strategic need that could not be compromised by having servants. To let anyone come in breathing proximity to them, particularly servants from the lowest sudra *varna*, would be unthinkable.

It may be noted that the Vedic priestly class had the absolute need for maintaining the purity of Aryan race by the skin of its fairness just about from any of other Vedics of lesser fairness as well. Incidentally, 'apartheid' was not the Boers' crude notion of yesterday in South Africa, but naturally as ancient as the Vedic custom-made. Further, unlike the Boers' idea that fortunately had only a brief fleeting moment, the apartheid of the Vedics was a nuanced viral idea that was made to become the obsession of the whole culture to last forever. By extension, the Vedic apartheid notion developed the idea of pollution by touch and by breathing as well. When a Vedic priest passed the lowest *varna*, which eventually became the *panchamas*, the latter should stay away from the path of the Vedic Brahmin lest he should be polluted by even the untouchable's wind-blown breath. Since, a Vedic priest became the supreme model of manhood, all inmates of other *kuttais*, including that of the *panchamas* developed a certain aloofness from one another by imitating the idea of pollution by touch.

Most intriguingly amusing spectacle of it all was probably the Vedic priest's non-polluting display of not letting his fingers touch his lips when eating or drinking lest his own fingers should pollute. That little acrobatics of the Vedic priest probably, in symbolism, became the non-polluting eating habits (table manners!) among many south Indians. Tossing food into the mouth and making a drink of water a virtual waterfall experience of letting the water drain into the mouth from a jug held six inches above the wide-open mouth have become to many the very art of disposing victuals. Inevitably, some of their educated grandchildren in the West could also be seen proudly citing these habits of their grandparents and parents as indication of orthodoxy. Sadly, it only shows them as unthinking Vedics at best because, in spite of their minds being scientifically trained, their cultural habits are not something they would question, even as a result of experiencing another culture. Those among them who unabashedly trumpet their Hindutva stripes do not belong to this sad group. The unexamined authenticity of their culture has become their pride. Sadder still, they are in denial of the unearned privileges of their tradition that have contributed to what they have become as physicians, engineers or IITs. They have chosen to live proudly by the unexamined cultural habits and not by reason or empathy with the life around. To think of another person as a neighbour or fellow being somehow had escaped their nurtured cultural habits. By the way, not to miss the point about pollution, the acrobatic disposal of victuals had absolutely nothing to do with personal hygiene, let alone civic hygiene. As for the latter, the ritualised idea of pollution of the *kuttai* context was one of the many cultural habituations to obscure the Vedic Aryan domination that had taken the degraded and divided life in the *kuttais* as a cultural necessity for the attainment of its tomb like vision.

One may conjecture that when the Vedic mind began to conceive of social reorganisation of the native society into something utterly new and artificial, it had to take two factors into consideration: the mixed-breed and the dark coloured natives. Once the native rulers and their retinue were compromised by their cohabitation with fair-skin Aryans, their subjects in droves were crowded or simply vedised one

by one under the rubric of sudras of the fourth *varna*. Once kings had been brought under the Vedic blessings, their native subjects swarmed over to accepting the Vedic maneuvers. By nestling in as royal priests and advisers, the Vedic mind set to work with administrative leverage to create a pecking-order stratification of the vast swath of sudras into higher and lower functional *varnas*, *jatis* and so on. Most of the mixed-breed was neatly mustered into the warrior and traders groups with new names. Some mixed-breed variation was also accommodated as loyal and trusted henchmen in the higher ranks of sudras. Demographic compromises and the aryanising goal went hand in hand. As intermediaries, the higher ranks of sudras not only became active participants in the mopping up pacification when necessary but also zealous enforcers of the *kuttai* mentality of the Vedic life and its values. The onus of implementing the Vedic principle of divide and rule was very much on the shoulders of the hybrid sudras, which they carried out with thoroughness and authority. Thus, the higher ranks among sudras provided a safe buffer insulating the Vedic priesthood scattered in every nook and corner of the land from the others that remained a sullen throng of sudras. Their loyalty did not go unmerited by the Vedic mind: they were the trusted henchmen of Vedics, which was a prized favour in itself. Their own economic and social interests as petty landlords made it doubly incumbent upon them for being the most vigilant ombudsmen to maintain the *karmic-dharma* law and order. Also, their becoming greatly aryanised facilitated their being the main channel for the Vedics' game of incorporating the most creative ideas, letters, music, dancing and fine arts from native cultures and for the Vedics to patent them as their own creation. The vast number of sudras, though were within the circle of four Vedic *varnas*, could not be considered as participants in the prescriptive decision-making process held in the hands of the first three Vedic groups. In fact, rather in Vedic truth, the second and the third *varnas* were merely hangers-on to follow whatever Vedic priests, the chief components of the Vedic mind, prescribed. In that sense the sudras were a marginalised group from the Vedic circle of decision-makers for all practical purposes other than being the working class serfs. But their loyalty and their trusted henchmen status were never in doubt.

Some of the sudras that did intensely resist Vedic maneuvers tooth and nail were of course banished as *Panchamas* out of the Vedic circle of *varnas*. It was a great boon to the rest of sudras who had remained loyally in their serfdom to the Vedics. That outcome now energised their *varna* status as they were formally upgraded to have the lower rung *panchamas* under them to lord over as the least. It made a world of difference in the pecking order of Vedic hierarchical world to have someone else under to seriously peck. This was of far more severe consequences than appeared on the face. Sudras immediately became more Vedic than others in displaying their Vedic habits and holding the line of *kuttai* circle everywhere. Their great number in being peasants and artisans was most significant in keeping the *kuttai* scene orderly, productive and peaceful. They were the known enforcers of Vedic norms and values and were more directly and personally oppressive to *panchamas* and other serfs working on their lands. Historically, sudras proved to be ready instruments, like fifth columnists, in the hands of Vedic's to mark and take remedial action of eliminating, liquidating or suppressing any acts of murmurs anywhere. Vedic instigated mopping-up operations of killings, burnings, pillaging etc. necessarily involved zealous sudras who as a matter of their cultural honour were the advance guards in spreading the *Aryavartha*-focused aryanisation[□] on unwilling cultures.

The passion for shoring up their Vedic identity was seen in their eagerness to see their young learn Sanskrit tongue, music, dance as well as in their enthusiasm for temple building and temple-management. Furthermore, before the native peoples were vedised into sudras, they had been the foundation of native cultures and had excelled in all creative achievements in science, technology, linguistic attainments, and religious and metaphysical thoughts. Ironically, Vedic scheming on the one hand siphoned off these great cultural possessions from them, but on the other hand they also became the veritable means of rapid aryanisation of their own cultures. By enthusiastically following the values of *karmic-dharma*, they could be said to have become far more rigid in their orthodoxy than the Vedic

priests as they lacked their prerogative of flexibility to be or not to be. In the process of gaining the cultural habit of orthodoxy, they lost all their creative edges to be inventive. Their eagerness to learn Vedas in Sanskrit tongue was such that they eagerly participated in their own languages being sanskritised out of existence, as was the fate of the so-called Dravidian group of languages other than Tamil. Passionate attempts of the Vedics to sanskritise Tamil as well went even to the extent of denigrating Tamil as aravam* (barbaric). Nevertheless, as peasants and skilled artisans of art and architecture, the sudras were the sinews and backbone of everything that was produced, which enabled life livable for everyone in the *kuttai* life. The celebrated euphemism of social harmony seen in the Vedic *kuttai* order of life could not be accountable except in terms of the servicing and productive role of sudras. In any case, paradoxically, the significance of the social harmony euphemism was due both to far greater contribution by sudras than by any other social group and to greater enthusiasm shown by them for joining the Vedics in oppressively maintained *kuttai* system than any other group. Peasants along with their skilled artisans that made the major demographic component of the *varna* group had indeed become the virtual bastion of the Vedic un-social order of life. The truism of real India is rural India is borne out more signally of sudras in Vedic *kuttai* context. This reflection reveals far more nuances than what social commentators generally see in the phenomenon of sudras.

It may be added here that the memory of the two early racial stems with colour-tainted (fair and dark) consciousness is still etched in the awareness of most of us, unfairly conceding desirability to fairer pigment and thus conceding primacy to Aryan race presumptions. One could imagine that being fair-skinned in itself became a supercilious attitude of others to induce undue meekness, even as a self-abnegating act, on the part of the dark-skinned. In this coloured two-races' obsession of Vedic trickery, most have missed the understanding that India was a land of several races. No serious study of the different earlier races has been undertaken because of the discomforting obsession. The exception was the impact of Islamic culture even if it was from its own political perspective. Many streams of Greek, Roman and other Asian and Mongol racial types had poured into the Indian cultural stream. The races have inevitably mixed in the course of a thousand generations. As a result of the occurring hybridisation, we have many shades of fair, brown, yellow and dark pigments combined as well as many physical forms. We know our Indian physiogamy by the many types we have become, rather than by any particular race type. Unfortunately, our culture was not a beneficiary of hybrid exuberance in creativity as would normally be the case. The progenies were surreptitiously degraded back into the conformism of *karmaic-dharma* values of the *kuttai* culture. These all-too common occurrences have been known through the ages. In any case, given the variety of races that have streamed into our genes, how valid is the claim of any group to claim preponderance in the life of modern India, in particular by the Aryan race-conscious group, which at any given time had always remained numerically a negligible minority? In that light, the loose talk and singing of *Aryavartha* even by our otherwise eminent poets begin to sound a little jarring: they are singing in praise of Aryan race, the establishment of *Aryavartha*, India the land of Aryans! How can this be in the light of this critique?

Marginalised Panchamas

It has been a probabilistic rule of this critique not to accept anything of Vedic sources for its claims and assertions on face value. In discounting the veracity of Vedic accounts, all that is left would be enormous unexplained gap in the Vedic fluff to engage one's reasonable imagination to explain, attribute and reconstruct what was deliberately left unaccounted and misconstrued. Reasonably verifiable accounts, historical and contextual, that are found in published writings have been used to substantiate insightful inferences. Therefore, considerable inferences in this critique are rational and commonsensical derivations. It would be a case of escapism to dismiss them as speculations or opinionated. This tag is implied all through and now repeated again as an introductory note on the marginalised *panchamas*.

On the face of it, to see marginalised *panchamas* as participants in the Vedic social order would be a contradiction in terms. The fifth class as alluded in the highlight above was not a class that appeared immaculately from nowhere, but a segment of the sudras that resisted the Vedics' denigration of native cultures and the imposition of obscurantism. Vedic accounts do not acknowledge the *panchamas* that way. Unlike the *varnas* of kshatriya, Vaisya and sudra, which were theoretical constructs of the Vedic mind for the conception and execution of its un-social engineering scheme, Vedics and *panchamas* are not theoretical constructs. The first one was within and the second was without the Vedic *kuttai* system. Enough has been said about the oppressive presence of the Vedics in our attempt to place them in historical contexts. *Panchamas* on the other hand were historically marginalised by Vedic intent and, for that very reason, remain still today largely marginalised in their historical accounting. In other words, writers of descriptive social analysis would be content to say that the *Panchamas* were the untouchables who did unclean things, were not part of the so-called four Vedic castes and were kept outside the caste system. The narrative is complete in that order. Those writers and most others have no clue to the historical context that would explain the reason for them to have been castigated that way. It does not occur to them to raise simple questions like who were the touchables once that were reduced to untouchables? What did they ever do that made the usually unruffled Vedics cast them in that status and keep them out of bounds of the Vedic *varna* groups? Had those questions were ever raised, it would have led to another probing question: what was the historical context for Vedics to think of marginally adding to the sacred system established by the very *Purusha*, the creator deity? Truly, the historicity of *panchamas* is critically far more significant for our concern than the formal categories of kshatriyas, vaisyas and sudras.

As for the known historical data, the creation of *panchamas* was directly related to a large number of Tamils resisting Vedic attempt to impose Vedic thinking and culture on their land and finally succumbing to the Vedics. This Tamil resistance as an historical occurrence was not made known by Vedic narratives or by the modern historians of Vedic mindset. As for them, historical facts never mattered in dealing with Vedic truths. But everyone knows of the allegorical mystification of Ramayanam, and the victory of light over darkness (fair skin over dark skin), truth over untruth (uncomfortable facts) and the interlude of loyal monkeys. Another fact of history still unknown is that Tamils were never a part of Vedic mind's original four-cornered sketch for social engineering. The only group, including their kings of many generations, that steadfastly stood aside all coaxing, fawning and scheming Vedic ways were the Tamils. This was the most excruciating experience for the swarms of Vedics ever had had. They had hung around the borders and seeped into interiors of *Tamizagam* for nearly 700 years with impassioned missionary zeal for spreading Aryavartha. Subjugation of Tamil culture had become the very plum of their zeal. The Vedics' frustration was just too much to bear; the intractable refusal of Tamils to yield to all their successfully tried machinations produced the Vedics' most vitriolic hatred of uncontrollable kind towards Tamils. That hatred was unparalleled. It was a sinister and vengeful one. Apart from the bloodshed, destruction and extensive attempts to erase the very memory of Tamil culture itself in an ethnic cleansing act, the Vedics, as though from sheer exhaustion of spewing out their fury, herded the Tamils as filthy neechas (despicable) who dared to defy them. As they were imposing their four-tiered *kuttai* system for the first time in *Tamizagam*, the Vedic's made sure that the untrustworthy Tamils would not be able to have any contact their *dharma*-abiding *kuttai* inmates. So, the untouchable Tamils as *panchamas*, truthfully, were not cast out of the Vedic *kuttai*s system but were not admitted into it for fear of contaminating it with their spirit of resistance. In the typical Vedic *karvam*, the Vedic's erased the names of Tamil kings and their kingdom out of sheer contempt for them. Three centuries the Tamil resistance to Vedics' sinister ways of creeping into *Tamizagam* had been totally blotted out of Vedic memories and could be only imagined from the reference to struggle between light and darkness and the denigration of humans to monkeys. The time of this occurrence was the 6th -7th century CE. Other historical evidences and insights into this episode will be visited again later in the Second chapter.

The Missed link between Panchamas and Epic Ramayanam

The first was historical and the second allegorical. The close link between panchamas and Ramayanam was not made known by Vedic subterfuge on the one hand and the failure of scholars taken by the fluff of Vedic mystique on the other. They dare not see what was self-evident. The two significant commemorative outcomes that denote the sense of Vedic relief in their victory over Tamil resistance are important to note: 1. Allegorical rendering of Vedic Victory over *Tamizagam* and Tamil culture in Ramayanam, whose mystification, as intended, covered up unparalleled ethnic cleansing act of the Vedics; 2. The wholly unintended historical recognition for the first time of any open opposition to the Vedic *Aryavartha* expansion was by the *panchamas*, the Tamil resisters to Vedic effrontery. These two outcomes together demonstrate the extraordinary triumph of the near achievement of the vision of *Aryavartha* as well as the extraordinarily first admitted resisters to Vedic expansion. What the one hid the other revealed.

Brief listing of historical facts would be adequate to make the case on both:

- a) *panchamas** were Tamils reduced to destitution after the confiscation of their land, property, culture and their very dignity of being human.
- b) The miserable condition of life it meant can be portrayed as continuing to this day.
- c) In the absence of other evidences for the moment, it can be maintained that the designated title of *panchamas* became universalised only with the degradation of Tamils in the 7th century CE.
- d) In castigating the obdurate Tamils as despicable *panchamas*, the Vedics inadvertently admitted Tamils as their inveterate foes for unyieldingly resisting the Vedics' *Aryavartha* vision as irrational, inhuman, illogical and unacceptable.
- e) The Tamils stand singularly consistent in challenging the Vedic worldview of life and culture in India to this day.
- f) Poverty that had begun as a concomitant feature of the Vedic social engineering more than a thousand years earlier gained an additional boost of misery to it in the category of *panchamas*.
- g) The degradation of Tamils as *panchamas* and the symbolism of depicting even subservient Tamils as obedient monkeys in the allegory of Ramayanam were caused by the same historical conditions and by one and the same Vedic mind.

* Means the fifth class, other than the Vedic four *varnas*. The term 'punch' generally presumed to be north Indian/Sanskrit is etymologically determined to be of Tamil origin by Tamil philologists.

One could draw a parallel between the Soviets' opening up Siberian gulags for its troublesome people and the Vedics resorting to the fifth class of *panchamas* to put away the most offending Tamils. The reality of labour camps and the *kuttai* life of its residents may not be too far fetched except that the dehumanisation of the latter was far worse. It had preceded the Soviet model by thousands of years and is outlasting it.

h) Just the contempt evident in the symbolism of both *panchamas* and the cheerfully pliant monkeys together, in and of themselves, say a lot about the temper of Tamil culture and the *karvam* of the Vedic mind.

i) All studies on poverty in India by academics, concerned thinkers and public commissions that pass up, underplay or ignore poverty's Vedic roots are not serious, even if sincere. They would all end up dodging the issue. Problems of poverty will continue not for want of effort and the immense resources poured into marginally significant tinkering jobs. All these would surely satisfy the desired developmental percentages.

j) But poverty and misery (not to mistake them with the existentially metaphysical issues of Mahavira and the Buddha) of Indian culture have been substantial products of Vedic mind, and that mind has been passionately committed to perpetuating *karmaic-dharma* values for the attainment of *Aryavartha*. Vedic mind is, as ever, alive and scheming, and so would its byproducts of poverty and inhumanity.

k) Without meaning to call into question the anti-poverty programmes, private and public, it is maintained that the problem is fundamentally abiding in the Vedic mind.

l) An inclusive cultural renaissance would help to extricate that mind from its age-long obsession. Juxtaposing the Vedic mind and the Tamil mind in the next chapters in the context of universal values, the values of the Indian Constitution and the truth and integrity of our culture as a humane modern nation would be food for all-round serious thought.

Although the Vedic priestly *varna* could keep real and ritualistic distance from the *panchamas*, for all practical purposes, life of every inmate in the *kuttai* environs would have been pretty miserable without the *panchamas* living around them to service them in their basic needs. In the treatment of the Vedic *kuttai* un-social order earlier in this writing^{*} earlier included the fifth class as an organic part of the Vedic *varnas*. However demeaning of one another, life was possible only that way for everyone. As observed earlier, the brunt of inhumanity endured by the *panchamas* on a daily basis was from the sudras who wielded the whip-in-hand-management of the figuratively excluded. Further, the reality of the *panchamas* servicing the Vedic *kuttais* inevitably made them spectator-participants in the life and celebrations of the Vedic inmates. More paradoxically, in accepting their own dehumanised status as a given and living in close proximity to sudras, the *panchamas* lived in fact by the same Vedic rules and rituals as the Vedic ones did. They imbibed every implication of the *karmic-dharma* value-system and developed their own hierarchical endogamous sub-groups (*jatis*) including the Vedics' dehumanising put-down mentality. Thus, the excluded fifth class of *panchamas*, contrary to Vedic intent, did not remain absolutely excluded. The priestly Vedics did not much care about the *panchamas*'contaminating the *kuttai* environs as long as they themselves were not contaminated by seeing them, let alone running the risk of being touched by them. Further, the *panchamas*' aping of Vedic prejudices was really nothing to sneer about, as it was a confirming indicator that the recalcitrant Tamils had become vedised and subdued at long last into the Vedic fold. That was indeed soothing to the severely bruised Vedic ego in earlier times of Tamil defiance. The vision of *Aryavartha* was now firmly planted on the *terra firma* of *Tamizagam*.

Veda Vyaser:

One most confounding fact of the Vedic narrative is the absence of any dependable storyline about Veda Vyaser. He was the highly renowned writer of Vedas, Mahabharata, Upanishads and all the commentaries on them. All orders of the Vedic mind are tall orders and this assignment to Veda Vyaser was astoundingly a very tall order. There could have been several writers of the Sanskrit works far spread in time with the same name. Any of the several claimed ages for Veda Vyaser by Vedic sources could be as good as the other. That is, they are not trustworthy. Veda Vyaser had been generally depicted as a sudra. In approaching Veda

Vyaser, we stumble on two intriguing radical departures on the part of the Vedic Aryan mind. One was the sudden decision to abandon the sacred tradition of safeguarding the scriptures that had been held literally within their breath of oral tradition and to commit them to be written down. The second was in their choosing a sudra to do this anything less than a sacred task. These two actions were most astoundingly radical and very unbecoming of the Vedics' staid, unruffled and self-assured mannerisms. On both counts they could be seen as the most radical initiatives in the Vedic tradition, given all that we have explicitly known about it. Then, what factors impelled them to resort to well orchestrated decisions that, on the face of it, could be rather risky to the secretly held sacred knowledge and the literally fabled Vedic interest of Aryan racist domination? To express a modern anguish: we really cannot do any background check in the absence of contextual information. That was indeed the Vedic prescience not to allow any possibility for anyone to do background checks on what the Vedic Aryans did or did not.

By the way, we cannot absolutely say that the Vedic's were incapable of radical thoughts and actions. We had noticed that in the early days of the uncouth raw Aryans who were in the process of being nativised, they developed the incipient notion of their being superior to the natives by the reason of their fair skin. In the same breath, they also made an inexplicably astounding leap of wanting to establish their control over all natives in *their* land of Aryavartha. That was indeed an astonishing, radical, fateful and revolutionary resolve on the part of a minority racial group. That revolutionary Aryan chutzpah would make the present radical implications a tame affair. But the Vedic mind generally abjures radicalism of any kind.

Leaving no trace of historical context for their actions had been their studied tactical strength to remain unaccountable. It had been the prerogative of the non-contextual Vedics to provide only conundrums and not solutions to puzzles. But there was really nothing mysterious about their actions. Being extremely clever, the Vedic mind had been well aware that every one of their actions would be questionable in the domain of public purpose, public good, or public decency. Further, it had known fully well that its Aryan race-based public project of *Aryavartha*, by its very nature, could never be a credible matter for public forum—it just was not defensible. It could only be asserted by subterfuges in the name of truth, maya, dharma, mystery of divine intervention and such metaphysical abstractions, which we have termed as diversionary fluff. In light of the Vedic roadblock to rational discourse that was made of such inexplicable components, we are made to fall back on clues in the fluff to latch on in order to reconstruct the context for what appeared to be radical departures in the scripting of scriptures by Veda Vyaser. Our speculation is in following the clues in Vedic mystifications and by cross-referencing with whatever was left un-tampered.

Even with a limited knowledge of the inscrutable Vedics, one's common sense would pose, why the knowledge of Vedic scriptures was not left alone to remain unscripted as the Vedic Aryans' treasured possession? What was the purpose, for the good of public understanding of what had remained the guarded possession for nearly two thousand years, or for the private good of *Aryavartha*? A small

caveat is called for: use of the term “public” is loaded in the apparent question-begging mode. There was probably no known use for the term “public” of any consequence in Vedic vocabulary or usage. They just never cared for the object, “public”. In any event, as for the matter of radical departures, there were absolutely no clues from what the Vedics did or did not say about the imagined radical departures. The whole thing was mysterious by any count; it was a major reversal in the standard operation of mystification in Vedic narratives. Our task now is pure cross-referencing to get to the truth—the facts, not the Vedic truth. There were some objective conditions that had forced the Vedics’ sudden turn-around in getting the scriptures scripted. They could also explain by a stretch why a sudra was indulgently commissioned to be the scribe for the sacred works.

The time of intellectual and metaphysical stirring by Mahavira and the Buddha had long since past to provide any inducement to scripting the scriptures, theoretically speaking, for others to read. Strong Jain and Buddhist faithful of course were still around for Vedics to contend with in greater part of the sub-continent. Yet, one could not suppose that anyone else’s benefit was the reason for scripting the sacred Vedic works. This would be just too wild to suggest that ‘anyone else’ would even have been distantly familiar with the still mysteriously secret Sanskrit lingua. As for objective conditions, we are close to the probability that the Vedic sacred works were committed to writing around 150 BCE. That year one Rudradaman, a chieftain of Shakas[□] in the Kathiawar region, had announced on an ancient rock of his having repaired and restored an ancient dam. His announcement was in Sanskrit in Brahmi script. That is the first known case of written Sanskrit. That is significant. Ironically, the rock of Rudradaman happened to be one of the great rocks that Emperor Asoka of the far flung Mauryas had his edict on good governing engraved on them in several languages except Sanskrit. That exception is highly significant in itself as would be highlighted in the next section below. That Asoka’s rock had merely served as a significant base for Rudradaman’s graffiti sort of self-promotion. It is a significant find, all the same, not for Rudradaman’s sake but for fixing Veda Vyaser’s probable time period in the ground, rather than let him float around in the Vedic universe’s timelessness and in mystified forms. The proverbial Veda Vyaser might have written the scriptures at least about one hundred years earlier than Rudradaman. Thus, it is probable that Veda Vyasar, a sudra and Tamil native, could be seen breathlessly intoning Sanskrit *slokas* while transliterating the sound in Brahmi script around late 3rd century BCE, the earliest. The rough estimate of the scripting of Sanskrit having been clarified by cross-referencing with the fact of Rudradaman’s rock announcement, we may similarly cross-reference Veda Vyaser with the broader cultural context of *Tamizagam*. That would have been far from the thought of Vedics. By stretching, the attempt could probably explain the reason for the radical departure of the scripture writing and supposedly a sudra being asked to do the job.

Vedics in their diffusion were free to assertively state different time periods for Veda Vyaser, as they did to everything else. Their diffusion to be effective for the Vedic Aryan-mind-in-diffusion anywhere and everywhere to say anything or nothing was their undeniable strength to bluff their way in to claim credit for things of others. More importantly, it was also their impregnable strength for individual or collective falsification or bluff without any qualms about being unaccountable. Neither individual nor collective guilt would ever stick on them. That was invariably the case at all times, since, in general, the individual Vedic was as guilty as the collective Vedic mind were all in being non-historical and anti-historical. As a result, Vedic unaccountability for their crimes is in the nature of the habit of repeat offenders. Unaccountability of the Vedic Aryans has been an unmitigated truism. In that context, one wonders whether the ancient native script chosen for Sanskrit was originally known as ‘Brahmi’ or later renamed by the philandering prerogative of Vedic wisdom to name one of the native scripts anew in

[□] Rudradaman, the Shakas shatrapa (chieftain) in Kathiar region, had caused the inscription at Girnar. It is an eulogy of an earlier Mauryan built dam (by Chandragupta) on the Sudarshana lake. Historians wonder about his political calculation in choosing Sanskrit and whether he himself had become aligned with the Vedic thinking even in being a Jain or not. Apparently, Vedic advisers to Rudradaman had become influential enough Brahmi script for Sanskrit had become significant enough to be used for a commemorative purpose.

order to establish their entitlement to be the creator of that script itself! This is not a vain or superfluous speculation. Does it occur to philologists that the Vedic mind had derisively chosen to refer to other native languages along with the scripts as *prakriti* (vulgar or common place) and identified the script chosen for Sanskrit as Brahmi? Is it not the familiar *karvam* of the Vedic mind to name everything anew of what they coveted of others'? Etymologically, the term Brahmi appears to be too close to Brahman or Brahman for comfort as accidental. It wouldn't be comfortable for the Vedic mind to be reminded that their Brahman had etymological link with *Paraman* and *Perumal* of Tamil culture. Had the Vedics been true assimilators of Indian culture, they should rejoice in this piece of revelation, but they wouldn't. For the idea of creating an all-inclusive, unified, culture of wonderfully assimilated Indians was never their thought but their wonder of *Aryavartha* of the divided, splintered, forlorn and subdued mass of the land, of course, held together by the sufferance of Vedic Aryans. That prescription would never brook any suggestion of others' substantial contributions to it, like the Tamils', Mahavira's, and the Buddha's in their own right. Not surprisingly the prescription has worked, as the longest lasting culture the world has known. By the way, come to think of it, the Vedic Aryan mind was not just a stoical but scheming mind that was incapable of radical thoughts with one exception. We had noted earlier that the conceiving of the Aryan race-conscious *Aryavartha* in its very incipiency was the radical and most revolutionary, even diabolic, notion. In that light, the writing of Sanskrit slokas and by Veda Vyaser, a sudra, could run only as the second best in radicalism of the Vedic mind. That was not the Vedic way. Saying nothing was, something like an escape clause, a Vedic vintage, for not being accountable for anything, or to hold the option of either affirming or negating if it became necessary. If they did attempt to explain away things in any other fashion, they would betray it by invoking some high sounding abstract metaphysical truth that would literally pass all understanding, thereby becoming irrelevant to anyone.

Was Veda Vyaser a public-relations stunt for Vedics! The above date of placing Veda Vyaser in time and the clue that he was a sudra would help us develop a broader cultural context of the sub-continent, particularly of southern India during the period of 3rd to 2nd c. BCE. It would also clarify the puzzle of Vedics' sudden about-turn to write down their scriptures. The puzzle would be more startling to unwary minds to realise that the Vedics had all along known and mastered all native languages including their scripts and had been studiously pilfering them all for making their Sanskrit lingua. Vedics would cringe at this thought, but that is not the problem of searching for historical truths of our enquiry. Vedism was in the doldrums of not being able to take firm roots in the Mauryan and its successive kingdoms in the region. The Vedics' sneaky way of subduing whole cultures in the name of aryanisation was no match for the conversion of minds and souls of individuals by Jainism and Buddhism. The method of these cerebral but humane and empirically orientated ideologies was no insult to the intelligence of ordinary people. The founders of Jainism and Buddhism and their disciples had reached ordinary people and their kings smooth and fast through open preaching, demonstration of their life lived according to their teachings and their well-enunciated ideas documented in peoples' languages. These two doctrines based in grassroots common people had swept down extreme south to Sri Lanka by the 3rd century BCE. The Vedics had nothing straightforward to mount against the ideological appeal or organisational refinement of Jainism and Buddhism. The Vedic-mind-in-diffusion, nevertheless, swarmed over creeping in a wide north-south arc of aryanisation into the Deccan Plateau, the Chera Tamil culture on the West coast and Telugu culture of Tondaimandalam (current Andhra Pradesh) on the east coast. One can imagine that it just was not easy, but the anti-historical Vedic mind had cleaned up its tracks practically everywhere except in the case of *Tamizagam*. It tried even there most gruesomely, but did not succeed fully. It has been made evident that Aryanisation was an extraordinary missionary movement of that nature^{*}, which the steady work of the Vedic-mind-in-diffusion aimed at dissipating whole cultures by subsuming everything good about native cultures and trashing everything else that did not suit its wisdom. That was the general picture in which the Vedics had found themselves stumped by the barrier of Tamil culture of Pandian kingdom in the first century

* See pp. 158-160

BCE and latter by Cholas and their subsidiaries later. But the Vedic-mind-in-diffusion and dispersal had steadily maintained its missionary zeal though in great frustration.

In their competition for high stakes during the early 3rd to 2nd century BCE, the Vedics had to modify their doctrines and methods. Their absorption of the basic doctrines of Jainism and Buddhism and their modalities have already been highlighted, including the deification of Mahavira and Buddha in their wonted Vedic fashion. Vedics' *Aryavartha* plan had always assumed the island of Lanka then as its visionary part of the landmass to be subsumed as the Vedic land of *Aryavartha*. The ultimate goal was to go to the very end of Lanka and finish off the job of subsuming the countervailing Buddhism as its own heretical wing, if not obliterating it*. It did not materialise except in the insinuation of the name-erased Tamil Kalabhras (not a true name but so named by the name-calling Vedics) as depicted by the demonised king of Lanka (who never existed) and the whole allegorical farce of the demon king's misbehaviour, rather the misbehaviour of the Tamil culture.* The most troublesome Tamil culture stood in the way from their west-east thrust from Tamil Cheras that had succumbed earlier and their north-south outflanking of Tamils via the Telugu Tondaimandalam. It meant altogether a nearly a thousand-year long stagnation in the *Aryavartha* plan.

The initial inability of Vedics to break through Tamil cultural barrier had to be overcome. It may have been a very grating frustration to the overweening Vedic pride. We have no reason to cite any Sanskrit *slokas* in evidence for or against this insight. Its plausibility is greatly circumstantial in the larger context drawn and additionally supported by Tamil literary evidences that escaped Vedic erasing. These together enable us to advance the probability that the Vedic mind risked to have their sacred works that had remained obscured in the Sanskrit oral tradition to be written down. The impressive written evidence of Jain and Buddhist doctrines had probably influenced their thinking for whatever it was worth, possibly as, in current parlance, a public relations stunt. In any case, the Vedics had decided to transliterate the oral Vedic Sanskrit into the plasticity of scripting in Brahmi of the day. How anguished were the Vedic's about such a dislocation in their rigid orthodox habit is not worth speculating. Our concern is their reason for doing the unthinkable. They did commit to write down their ancient wisdom of highly pondered schemes and all other unique religious paraphernalia. To suggest that it was all publicity stunt does not quite add up in the Vedic face of a highly sophisticated scheming mind. Hidden in it is its resolute resolve never ever to compromise its selfish, racist, clannish interests. In other words, although appearing to be an orthodoxy-negating venture, its radical departure, if it was seen that way, couldn't be thought as compromising its upholding of the Vedic law of social harmony. Only in that light of Vedic rigidity could one venture to speculate the reason for their sacred works of voice to be written. It still does not get us out of the Vedic woods.

First, the very obvious question would be, why the Vedic's did not do the writing of the sacred works by themselves? Who could be more knowledgeable authorities on the voice-only rendering of their treasured wisdom than the Vedics, more so in a specially crafted Sanskrit lingua? Further, the Vedics had greater proficiency in Sanskrit in addition to all native languages of the sub-continent they had traversed. After all, it stood to common sense that the learning of local languages was not foreign to the Aryans. Mastering of local language was of high priority for harvesting cultures of their missionary zeal. In any case, gaining utmost proficiency in the local languages was the only tool of surviving fabulously in the land, particularly needing no other skill to make an easy living. They had in fact become masters of comparative linguistics of native languages by the very nature of their

* Interestingly, the failure to aryanise Sri Lanka was remarkable in that the *bhikkus* (priests of Theraveda buddhism of Sri Lanaka) carry the air of being Aryans in race identity as they claim to have originated from the Maurya Empire of Asoka's time. Asoka had no race pretension nor did the Vedics ever reach the coast of Lanka, notwithstanding their imagined fantasies of exploits in Lanka.

* The allegory of Ramayanam camouflaging Vedic subterfuges, open strong-arm methods, and genocide committed against Tamil people will get illustrated a bit more in the Second chapter.

professionalism in shaping the culture. Vedics' comparative linguistic expertise would have made any Vedic priest more competent than any other person. Given all these experts, why was a saintly and scholarly Vedic priest not chosen for what had appeared to be an earth-shaking task—of writing down the Vedic sacred voice compositions in Sanskrit? For some reason, the inscrutable Vedics seemed to have fought shy of doing that. Normally they would resort to their skill of mystification with fables to skirt un-explainable situations, but the new contingency of being stopped in the tracks would have involved a whole lot of contextual explanations, which they were not prone to do. Probably, that was it. The Vedics' long frustration of not having performed their aryanising sweep in the South with the finesse of Vedic finagling was a formidable problem. It is not suggested that the earlier cultures had just folded up with the Vedics' known tactics of compromising the political leadership classes. The real stories of resistance to aryanisation everywhere and the natives succumbing to them are yet to be found by evidences of new research in archaeological material, folk tales and reading between the lines of vernacular literatures. Modern scholars are yet to dare pry into these near forbidden areas. They may not have any incentive without resources, and the scholars of Vedic-bent that control educational systems carefully keep the lid on them. Culpably derelict in their official duties, these educators are shameless in showing off academic testimonials to cover up their ingrained Vedic mind. Cases of this nature, big and small, would be endless when the opportune time comes.

In the instance of having to deal with *Tamizagam*, the Vedics casually repeated in several places that Veda Vyaser, a Sudra, transliterated their scriptures in Brahmi script by divine guidance. For that act he was considered as one of the divine manifestations of Lord Vishnu himself. It was a wonderful subterfuge for the Vedic mind not to reveal its underlying intent and the circumstantial context that induced that intent. The Vedics are of no help at all, and we fall back on our own divining with just a divided green stick in hand to survey the water source. Since Veda Vyaser was credited to have classified the disconnectedly long Vedic tradition and periodised what was a jumble into the four Vedas, we could hazard that Veda Vyaser came at the end of a long drawn out Vedic period. But, he was also credited to have scripted the Upanishads and many commentaries that came much later. These later bunch, by reasonable calculation, occurred, thanks to the prodigious Sankarer's historical context, in about 9th to 10th centuries CE. That would be more than 1300 years after Veda Vyaser's time. The myths, adulations and his appearing at different times and in different fables are casualties of the Vedic mind's *karvam* and not of any consequence. Incidentally, this sort of Vedics' abandonment of chronological neatness would falsify Lord Vishnu's chronology as well. It did not appear to have mattered to the Vedic mind. The announcement of the scripting of the Vedas and that it was done by a Sudra, as though a normal everyday occurrence in the Vedic universe, was of course celebrated in many fables and expansive divine praises. But that does not help to explain anything about the mundane predicament that the Vedics faced on the ground.

So, without any help from Vedic narrators, the puzzle of a sudra becoming a central character of the Vedic life in writing the Vedas and in reconstructing the story of Vedic expansion remains problematic. It is reasonable to think that the objective conditions seen above that had forced the Vedics to decide on writing the scriptures as a public relations stunt might have made the Vedics delegate the work supposedly to a sudra as well. After all, the *varna* of sudras contained all groups of skilled workers, including engravers and writers. Veda Vyasar was chosen from one such skilled subordinate groups, presumably after thorough search. He was probably subject to several years of intense learning not only memorising the stupendous amount of Sanskrit scriptures but also developing a disciplined spiritual frame of mind of the best of any in the priestly class before he was entrusted with the most formidable task. Presumably, the writing of the scriptures by Veda Vyaser was expected to be of much significance in advancing the cause of aryanisation. Yet, no one else could have dared to write the Vedas on one's own inspiration, even the best of the Vedic priest without some sort of convergence of the Vedic-mind-in-diffusion. So, Veda Vyaser was chosen by the compelling convergence and he would superbly performed the most prodigious task assigned to him.

This speculation becomes highly untenable just by a glimpse at the *kuttai* milieu. Why and how could anyone of the sub-divisions of the sudra *kuttai* be chosen to do the stupendous Vedic job? Given the utter debasement of the *kuttai* condition, how could that be conceived as a possibility, let alone the long training that would have entailed for anyone taken cold from the *kuttai*. Without begging the question further, it must be supposed that in the annals of Vedic narratives, the choice of a sudra to do the work of priestly warna should rank as a great liberating act of the Vedics in delegating the duty (*karma*) of a twice-born brahmin priest to a lowly sudra. We had seen earlier that priestly brahmins could become sudras in profession by becoming the landed gentry as well. One could say that it was only a technicality, for the priestly brahmins never worked nor cared to learn the skill of peasantry. They had remained primarily as the dominating class of brahmin priests. One could, therefore, maintain that this Vedic priestly identification with the lower sudra was not quite the same as the present one of having supposedly a sudra do the sacred job of writing the scriptures. This is the problem with the Vedic mind: its extraordinary acts or non-acts of equal consequence to the Vedic universe would inevitably result in more of the same in the way of rare explanation or cover-up ad infinitum. It could not be seen as an unimaginable humbling brahminical act (a virtual contradiction in terms), nor was there any popular celebration in the sudra *kuttais* that one of them had been restored to his natural humanity, if nothing else. Well, in the Vedic universe, the claimed acts of arbitrariness of the Vedic mind had no consequence whatsoever on its far more fundamental arbitrary scheme of social harmony or *sanatan dharma*.

How then does one explain the immensely satisfied chanting rising at different places in the Vedic universe about the news of Vedas being written and the delightful conferring of profuse accolades on Veda Vyaser, worldly and other worldly? There was neither any unusual spiritual or intellectual stirring among the Vedics on account of the Vedas being committed to writing, nor any change in the existential *kuttai* conditions on account of one of the inmates of the lower type becoming a writer of the Vedas. So, the most explosive episode of the Vedas being written down by a sudra appears to fizzle out as some comical interlude to the Vedic eternal dance-drama continuing on its Vedic eternal destiny. Vedics had known all along that their decision to have their scriptures to writing and to have some other person, call him sudra, to do the work were highly un-Vedic things to do. We are not able to discern that probably there was some threat to their authority and their interests. As will be seen further, it was all tactical moves of the Vedic mind to break down the still existing difficulties in the prevailing Tamil murmur in the south.

Quandary of Tamil culture for Vedics: The public-relations stunt was not entirely irrelevant to Vedics' scheming about the stubborn Tamil culture. It has been made known that the Vedic Aryans had no clue to or did not care about expressions such as 'human', 'people' or 'public', not to speak of 'public relations'. The Vedics never had to care for anything like the "public". They knew others by the colour of their skin, someone in terms of *karma*-orientated occupation, or as just neechas, or Dravidians. The Vedic mind realised that the Tamil culture they were struggling against was altogether a different turf where those very incomprehensible terms of 'human', 'people', 'public', 'public benefit' and 'even public relations' were commonly articulated expressions. The Tamils were pretty resolute in their people-centred culture as were their rulers. Although the ruling classes were not completely immune to Vedics' usual overtures, the ruling classes were equally moored in the Tamil cultural underpinnings. In the Tamil culture, the Vedic mind faced a people and their leaders together having a self-conscious identity of a long-standing culture. Truly, the Vedic culture and Tamil culture were diametrically opposed. The Tamils discovered that the Vedics were not like the other foreign trading settlers among them and perceived the Vedics having a cultural plan of their own to sabotage the Tamil culture with. As a people with great many thinkers, poets, debaters, ethicists, metaphysicists, profound theists of Tamil Saivism and Jainism and Tamil Jain scholars with great following among the people stood in the way of Vedics' cleverness, deceit, the dangling of fair skin, and utter boorishness in human relationship. Yet, the creeping and fawning ways of the Vedic swarms had been resulting in hybridisation for centuries before the Tamils were overwhelmed. Further, the Tamils had disdained

Vedic values as inimical to their own values and culture. Many instances in Tamil literature adduce to the typical Tamil forums for literary disputations in which distinguished Vedic minds were repeatedly questioned and ridiculed[□]. *Karmaic-dharmic* values and the branding of people by *varnas* of trade were the primary themes of the debates. The Vedics faced a virtual impasse with the Tamil heartland that was to last from the 1st c. BCE till the end of the 6th c. CE.

Veda Vyaser, not a Sudra – First famous Tamil turncoat to Vedic culture

The broad Tamil cultural context provides us the terrain for gleaning historicity of Veda Vyaser and to peg the Vedics' accountability. First, Veda Vyaser was not of sudra *varna* but a learned unadulterated Tamil to begin with. The selection of Veda Vyaser as a learned Tamilian, as some concede, was possible when he was just a Tamil long before the Vedic corrosion of the heartland of *Tamizagam*. The Vedic's tom-toming of Veda Vyaser as of sudra *varna* was atrociously besmirching a learned Tamil in the Vedic rubbish. Claiming credit from the very nasty conditions that the Vedics' create had been almost their congenital habit. If a Tamil was chosen for good scholarly reasons to transliterate the Vedic works, in our adjudged time frame, it was possible only from a politically and culturally free *Tamizagam*, a land of high literary culture. The Vedic values and the oppressive Vedic mind were anathema to Tamil culture. From the earliest time of recorded history *Tamizagam* had been a known land of free trade where all alien cultures were happy to come, settle and exchange. Tamil culture was always open to accepting all persons as of equal value. It was the highly enriched and self-conscious Tamil culture that the Vedics coveted that stood as a barrier to the completion of the goal of *Aryavartha*. *Tamizagam* had to be subdued—the plum of a culture and a grassroots' ideological challenge.

Here is the unsettling insight on the historical context of Veda Vyaser from several points of view. As the tragic irony would have it, the Vedic mind's culture-crunching appetite stumbled upon the idea of choosing a learned Tamil as a way of breaking through the impudence of Tamil cultural resistance. By showcasing a deified Tamil Veda Vyaser, it was, in all probability, the Vedics' ruse (in the fashion of deifying Mahavira and the Buddha) to make themselves and their obnoxious racism palatable to the Tamils as well. Making of Veda Vyaser as the first turncoat of a distinguished Tamil to their cause was a dubious achievement in breaking down Tamil righteous stand against everything that Vedism stood for. All of this is admittedly conjectural but is on solid ground of probability before which the Vedics have nothing to show forth on their own momentous decision to commit their sacred works to writing. As to when the Vedics identified Veda Vyaser a Tamil as a sudra hardly matters. The making of a free Tamil a sudra shows the Vedics' mean spiritedness loud and clear that by denigrating Veda Vyaser as a sudra in a supercilious way they had already denigrated Tamils as a whole as sudras. That was long before the Vedic swarms had gained unchallenged foothold in *Tamizagam*. As masters in naming things, it cost nothing to the Vedics to denigrate, misrepresent or deify anyone for furthering the cause of *Aryavartha*. Well, the Tamils did not fall for it and the impasse' continued after Veda Vyaser's strange episode. It did not matter whether it was real or entirely made up by the Vedics' great art of mystification out of nothing.

So far, it has been an imaginatively reasonable reconstruction of the context to explain the puzzles regarding why the Vedas came to be written and how Veda Vyaser's name came to be appended to the non-historic Vedic episode. Without this explanation or any other reasonable explanation that the Vedics could adduce, the traditional no-explanation on the part of Vedics remains questionable and unacceptable for the Indian culture's historical integrity. Bluff repeated in Sanskrit or other languages will remain bluff, and that is no accountability.

[□] See Chapter 2 on Tamil mind and culture culture, p.

Rationalism of the Vedic Mind and Scientific Mind – Two Poles Apart

The phenomenon of Vedic Mind has been an extraordinary one. It is not one mind but practically as many countless consciously cultivated minds of a thousand generations that have had absorbed unique assumptions based on Vedic values. The hyphenated designation of Vedic-Aryan-mind-in-diffusion has been employed to give the compelling idea of the extent and complexity of that mind. It is not a cabal of a handful of men of known stature or of a representative body of men. The body of this critique has identified two powerful elements in Vedic mind's assumptions: One is the continuous Aryan race consciousness and the second, the discrete values that have been rigidly consistent, continuous, and fused in oneness of purpose in every one in the dispersal. The first element of a fair race Aryan consciousness has become less in significance; as it aged, leaving aside the scorching climate, the fair skin pigmentation has become corrosively a diminishing kind. The fact of the mongrelisation of early Aryans and the dark natives called Dravidians was recognised in the division of the mixed people in the un-social Vedic system (the four Vedic *varnas* – groups), but has not been generally noted. Therefore, the inveighing against Aryan race in this writing and probably by other writers really has nothing to do with fair skin pigmentation, which every Indian is pretty crazy about anyway. It had nevertheless added its veneer to the consistent, continuous and rigid marking of the Vedic values by the Vedic mind. These have been made to stand on their own rationality as fundamental values of the Vedic *kuttai** universe. In other words, the insolence of Vedic Aryan consciousness has shifted from early reliance on fair skin colour of Aryans and now squarely stands on the rationality of the Vedic *kuttai* values of *varnashrama dharma* reduced for our purpose as *karmaic-dharma*. The rationality of the Vedic Aryan mind is recognized in this Highlight only as a category of argumentation. The rationality of the Vedic Aryan mind would otherwise, at best, mean the unreasonableness or rationalization of the Vedic Aryan mind.

By understanding three rationalities—the rationality of the Vedic mind, the rationality of the mind of ancient cultures prior to Vedic culture, and the rationality of the scientific mind, we hope to undo the unwarranted presumption that the Vedic mind is a scientific mind, that it was the foundation of Vedic science now assumed to be Indian science, and that it will naturally continue to be the foundation of Indian science of the future. This is all hogwash, as it will unravel to mean that the Vedic mind was never scientific and will never be scientific as it is. The terms science and scientific mind used here are not inclusive of the generally understood technical, mechanical, and engineering expertise.

This highlight primarily stands on ordinary self-evident and observable signs: Vedic mind has been an Aryan-race obsessed one with a secular political agenda of establishing *Aryavartha*. That focus saw the natives of the land as less than human material and only as the necessary means for *Aryavartha*'s fulfillment. All its claimed achievements in the name of Vedic culture—arts, architecture, sciences, religious traditions, metaphysics etc were egotistical and primarily meant to serve the purpose of attaining the Vedic mind's political focus. The paranoia of the continuous, constant, and intensely obsessive Vedic mind had no space or purpose for engaging its ordinary or natural thinking capacity. It had suppressed its own rational capacity that could have developed to be scientific.

* For renaming the conventional meaningless phrase, caste system, a more meaningful descriptive phrase of the ordered *kuttai* life of all Vedic classes (*varnas*). For the meaning and treatment of the Vedic *kuttai* universe, see above pp.

Rationality – Context of Indian Culture

Common sense description of rationality could see it as reasoning about anything in some sequential way leading to conclusions or consequences that were expected or unexpected. There are always assumptions or presuppositions in ordinary thinking. They are termed as biases as well. Rationality is accepted as the mainspring of human mind's posture of curiosity, wondering, questioning, searching, experimenting, hypothesising, developing patterns in understanding phenomena, inventing, in short, contributing to the development of scientific temper/scientific attitude. This understanding of rationality as aspects of scientific reasoning could be valid for all times, ancient and modern. We simply accept rationality as scientific reasoning for our purpose. There is no need to seek endorsement from any authority about assuming that it is a sum of generally accepted understandings. The irrationality of the Vedic mind as referred to at several places in this critique has been the result of juxtaposing the rationality of the Vedic mind, on the one hand, and the rationality of the pre-Vedic mind of the peoples of ancient cultures on the other. Both are of our people on our land. It had not been made adequately explicit earlier. Indian culture has been a magnificently undulating tapestry of peoples and cultures of the land, the very creation of Vedic rationality. Its rationalising process has been with endless unexamined caveats, question marks and conundrums surrounding the contradictions. The overall understanding of Indian culture in this paper would serve as the basis to see Vedic rationalisation of its *karmaic-dharma* values as a single strong sinew. It threads its way through the checkered vicissitude of Vedic Aryan exploits, impressive collage of unwritten and written thoughts, legendary mystifications and homogenised cultures. It is a thorny trail of contradictions, dehumanisation of everyone, and still showing a future for this heavily clogged trail. Call it Vedic *karvam*. Vedic Aryan-mind-in-diffusion still stands remorseless and alive, but, soaked as it is in biases, its claim to be scientific is problematic, and it needs fretting out.

As for biases and scientific method, the history of science does recognise human assumptions and biases that have led to scientific breakthroughs and technological advancement. The question has always been whether the assumptions or biases are made known and critically looked into before they emerge as scientific hypotheses. It is critical to recognise rationality as the self-generating power in one being human and that it is the main source of one becoming more fully human as one grows. As in other sections, insights of the paper drawn here on the Vedic mind, the mind of ancient cultures, and scientific mind are mostly of general understanding from cursory readings on history of the so-called Hinduism* and scientific method. In particular, hearing of other scholars' criticisms as well as of ordinary people, and direct observations of people of Indian culture have been veritable sources on Indian culture. As has been evident, this is not a conventional exercise of scientific research. To say that is not a disclaimer to its critical importance. The insights laid here are open to examination on their merits with everyone's biases laid bare. Developing a clear picture of the nature of rationality in two streams of Indian culture, one Vedic and the other the mind of ancient cultures would be useful to see Vedic mind and science as repulsing poles apart.

Vedic Rationality

Rationality of the Vedics has had deep roots in Vedic values. These values were the major assumptions or premises to what Vedics have done or not done to themselves and similarly to others. The term 'others' is used advisedly. It is a restricted understanding in accordance with the requirement of Vedic rationality. That is to stay clear of any implication of sentiments that would sound inclusive of any other kind than their own. Therefore, we cannot employ expressions like 'their people' or 'their countrymen' to refer to the Vedic vocabulary of 'others'. In common usage, the term 'people' could sparkle sentiments like love, concern, compassion, or neighbours. That would not serve the rigour of the

* A brief critique on the historical development of this notion with heavy Vedic bias is found in the Second Theme.

Vedic rationality. Only the assumptions of values by the Vedic mind constituted the firm basis for Vedics' view of life. That has to be the foundation of the culture for themselves and others. The Vedic Aryan-mind-in-diffusion and in dispersal had presided over the Vedic culture as its zealous guardians. Every one, he and she, of them knew the rationality of the scheme as to why, what, how and to what purpose every one of them had to assume their power of dominance as a natural right. As a matter of routine of the rationality in daily rituals, one's Vedic power would be intoned as it had been ordained by the wisdom of their forefathers. When every one of them used the pronoun 'our' before forefathers, every one knew the linguistic difficulty and the limitation of its usage. It might sound to be inclusive of every other less-than-human (person) and, much worse, that every one of them the Vedics disdained to dominate. The excluded less-than-human (panchamas) as well as others every *kuttai* knew exactly the non-inclusive nature of the "our" in the Vedic usage of the pronoun. That would satisfy the Vedic mind as adequate as the other less-than-human knows her/his limits. Linguistic difficulties were never a problem to the Vedics. They had developed the highest linguistic proficiency than anyone in making and unmaking languages* and they fully knew the use of pronouns in any language. That proficiency was the most essential tool, as pointed out elsewhere, in their mission for aryanisation. In any event, the Vedic mind always had the facility of arbitrariness as a prerogative to use the term "our" even in the inclusive sense of anyone and everyone as convenient to tactically appear to be embracive for political expedience. As a requirement of Vedic rationality, none of the Vedics needed to feel accountable to anyone, not even to one's conscience. Consequently, the awareness of every one of others being human, ordinary or otherwise did not arise for the Vedics in their dealing with the ordinary others subdued under them in every detail of the life every day. What is generally perceived as Indian insolence or cockiness by outsiders is in fact the *karvam* of the mystique of Vedic Aryan superiority perceived by foreigners. In any case, the *karvam* of the Vedic mind was a simple given for the insolence of Vedic irrationality. Further, possession of the Vedic mind-control technique was an absolute necessity on the part of every Aryan to be a Vedic.

Organising Principle of Vedic Rationality – Varnashrama Dharma > Sanatana Dharma > Accept the Given

In simple terms, the scientific method so-termed could be thought to begin with a reasoned hypothesis of an inquisitive mind, explorative observation, seeing patterns that would be equally open to others to confirm—that sort of simple and natural way of observing phenomenon 'as is' was absolutely alien to the Vedic mind. Whether of present or past conditions, a scientific temper would indicate a simple curiosity about the nature of things and wondering how they work. To derive usefulness to meet human needs would then follow. Those sequential steps just could not and did not arise in the context of Vedic mind and its *kuttai* universe. The Vedic mind's discomfort in anything other than mystification precluded any such sequential steps in its mind of Aryan race-bound political priorities. Given the nature of Vedic Aryan mind, a cumulative scientific tradition was not possible. Its pre-occupation was the negation of humanity to others to serve the purpose of *Aryavartha*. In the process of its single-minded obsession, ironically, it also meant the denial of full human potential to the Vedic mind itself. Given the Vedic mind and its obsession, the above statements are not fanciful mental constructions. They are necessary and reasonable inferences in contrast to Vedics' abstract, mystical and metaphysical constructions.

But the Vedic rationality had its well-grounded rigour in rationalising that—the Vedic values being the given, the method of executing them cannot be deviated by any sentiments. One has to accept without fuss the consequences of the *kuttai* and its inmates as 'they are'. They are the inevitable consequences of the reason of predetermined value-assumptions for reaching the goal of *Aryavartha*. The assumptions of Vedic rationality by the rules of its own rigour have led to necessary consequences,

that is, the Vedic/Indian culture. The neatness of its rationale aside, Vedics as well as others have known contentedly, or with discomfort, about its bogus quality from its assumptions to its consequences. It was plain as daylight. The plain fact had been that the Vedics knew as well as others that they were just ordinary human as any by the fact of living and surviving well by every means they could manipulate. They, however, could cover it up by endless bluffs to appear extraordinary. The Vedic mind did it with great finesse of mystifications after mystifications to build up its aura of wisdom and greatness. Its rationality had been its chief browbeating point. And others that bore the brunt of the Vedic rationale, remained too desiccated to stir with any possibility of hope. In this light, the Vedics' all-compelling motivation of *Aryavartha* had not been something to holler about, at least not yet; hence they did not choose to engage in straight talk as in plain conversation. It had to be always in the fluff of Sanskrit idioms. It was invented and shaped to restrain their reasoning from revealing too much, certainly not to let it become a heart-warming medium of conversation. In any case, to engage in plain open conversation with others would be beneath their stupor of greatness and plain un-Vedic. We have known all these.

Vedic Ointment in New Bottle

Contrary to the glossy picture they paint of their assumptions, Vedics' own rationality reveal their motivation as seen in their thoughts expressed. It is also self-evident in the consequences of life in the culture. It has been made known earlier in a few illustrations that the assumptions of their rationality have had the most deleterious, oppressive and dehumanising consequences in general and to the reduction of vast majority of our people to abject poverty. This is a fully known glaring story of many hundreds of generations of our people. Vedic Aryans never really claimed ownership of the people in the *kuttais* they had managed very carefully. They never felt the need or occasion to claim the people of the *kuttais* as their people as "our" people. That would mean becoming accountable to their *kuttai* condition. To insist on that would be to miss the point of *karmaic-dharma* of one taking responsibility for one's own action and not for others. It is not surprising, then, that hardly any of the modern leaders seem to know the use of the inclusive terms like 'we' and 'ours' because of some inner Vedic restraint or hangover not to appear to be taking responsibility for the people, whose votes are eagerly sought. Seriously, the Vedic rationality of *kuttai* implications has shaped the mind of the modern Indian leadership.

The rationality of the Vedic mind in the rationalisation of *varnashrama dharma* transforming into *sanatana dharma* (implying absolutely no difference to the victimized) is now expressed in the abstracted formula of a very becoming innocence as 'accept the given' and 'it is our way of life'. It is an old prescription in a new bottle for social harmony. Lest one slip to notice, the pronoun 'our' here becomes very naturally inclusive in making a virtue of the same old cultural restraint. Our cultural habits are not innocent. The pecking order *kuttai* mentality of ascending dominance and descending subservience in the hierarchy in our formal and informal relationships is the hidden dirt under the blanket of 'that is the way of our life'. All of it has now become a sort of casual-cultural-throwback-cushion for us to lean on, to ease our mind of any cultural anguish. As for our cultural slouching, the uncomfortable sounding Sanskrit idioms of bondage do not quite appear to be very appropriate to the modernising Vedic minds and most others. It all goes undifferentiated in the flow of modern India as that is the way we are and that is the way of our life. The Vedic use of the politically expedient 'we' and 'our' is making everyone modernly progressive.

Toxicity of the Vedic Rationality: The environs of the Vedic *kuttai* matrix as seen earlier[□] were plain toxic for organisms of curiosity, questioning, risk taking and inventiveness to sprout. In fact, the hierarchical pecking order mentality of the *Kuttais'* was positively hostile to their sprouting. The values

of the Vedic mind could be seen as the chemical ingredients that maintained the toxicity at different levels for culturing different organisms to grow and survive in a novel kind of aquarium for species selection and raring in a segregated way. Like a murkily maintained but highly sophisticated aquarium for submerged creatures, those organisms have certainly eked out, as meant to be, the longest surviving oddities of life. The Vedic Aryan mind has monitored the consistency at appropriate levels to suit new organisms that have been regularly brought into the *kuttai* aquarium to last long enough to even permeate organisms of modern Indian culture. This light of the need to maintain toxicity to be consistent to suit changes that might occur, we may understand the Vedic Aryan mind's consistency in changing what appears to be inconsistent rationality of the Vedic mind. For instance, *varnashrama dharma* had been meant to be the eternal Code of *Manu*[•], meaning the ancients of our/their forefathers. For some inexplicably compelling reason there appeared to have happened an earth-shacking sudden need to accentuate Manus' Code—the un-caused original cause as *eternal*. To it mildly[•], the new bottle of the flavoured old pickle got named as *sanatana dharma* since Upanishadic times, more precisely attributed to Adi Sankarar. That certainly had been Vedic mind's unrelenting wish, and it can be said to be currently busy putting the finishing touches to the tomblike aquarium structure to last for eternity – the Pyramid of *Aryavartha*. It is a pleasant or frightening sketch of the Vedic rationality that is posing extreme predicament to our modernity, if one forgets that we are trying to be modern.

Vedic Rationality and Being Ordinary Human

Rationality in the nature of one being ordinary human had not significantly appeared in the raw Aryan uncultured mind as they showed up in scattered clusters east of the Hindukush not too long ago in human history, around five thousand years ago. Strangely and not so strangely, lighting upon their fair skin as their greatest strength of survival without needing to labour with some skills. Aryans definitely desired the products of the settled culture and never anted to learn the great skills the native settled people had. Somehow the rational causal relationship between products and skills were lost on the Aryans. Aryans merely slouched off any ordinary sweat-of-the-brow human skill as a basic survival need. Understandably, where rationality was absent the cleverness of Aryans filled in and they have done it all the time.

In any discussion about Vedic Aryans, they would have one to believe that one must have great scholarly understanding of the wisdom of their ancient scriptures, particularly, competence in Sanskrit. These would be suggested as absolutely essential for one to approach them. Why so, why not in ordinary conversational language! This has been a standard bluff—an overbearing tactic to prevent anyone's daring to stare them down in what they do to themselves and others in their being ordinary common people with ordinary human tendencies. It is tragic that, at least from our perspective, the Vedic Aryan mind refused to acknowledge that it ordinary human, although very clever in its survival. Their acclaimed metaphysical speculations invariably ended up letting themselves be drawn into the Vedic aura of being exceptional non-human ruling race. It was a never-ending consistently drawn pattern of exceptionalism over and over again as though due to some autistic tendency. In any case, we have let everyone know that we can approach him or her as ordinary humans. To do anything less or more would be to dehumanize them. That is not in our card. The graphic details shown in this critique and what is self-evident to everyone is that the minority of Vedics with Aryan race consciousness is just as commonplace like anyone else. We all need to wake up to the fact of the repeated Vedic pattern is to realise that the whole culture had been hoodwinked to believe like in the Tale of Wizard of Oz that there was something mysteriously exceptional about the Vedics, in their racist claim to dominate the peoples

[•] The etymological root of *Manu* is *mun* (*mun,mannu*, meaning earth or soil) in Tamil, not the Indo-Germanic pretensions of Sanskrit. Sanskrit scholars wouldn't admit that to translate it as Tamil-Germanic.

[•] One's outrage at this point must bear in mind the outrage of the victimized remaining un-accentuated all through Vedic narratives. To call things by their name is admissible in attempts to tell truth. It is the nature of this expose'.

of India. In truth, seeing our own condition in the scheme of long-lasting culture is to accept them as given in the Vedic Aryan mind's long lasting intriguing immensity. Interestingly, those who get on the Vedic treadmill seldom get off to see the Vedic behaviour pattern of themselves and others. As for us who are engaged in common sense search for the self-evident, there is no need for the claptrap of Vedic treadmill. Our common sense analysis would do to see the behaviour pattern 'as is' without any assistance from Vedic wisdom lurking in Sanskrit. Many a scholar had chosen to be the blind man in the dark room in search of a black cat that is not there. Sanskrit entralls them in and of itself. Our common sense would be too obtuse for that, anyway. Incidentally, these are reasons enough for the worldwide academic establishments to re-examine their rationale for funding Sanskrit Studies

Vedic mind's Excellence in Science and Mathematics

The question would arise, even given all that as critiqued above, still, how could one deny the great achievements of the Vedic culture in astronomy, mathematics and other sciences of health, medicine and botany, among other things, including the late discovery of popular Vasthu science of architecture? It all seems so self-evident in writings, in acknowledgments awarded and the immense presence of Indians from undisguised Vedic background in all scientific endeavors and establishments. Further, modern India is seen as having emerged as a scientific superpower today; could it be an unexplained miracle or an accident without Vedic intellectual foundation? It may be furiously contended that India's science, ancient and modern, are incontrovertible facts registered in our textbooks as well as in major published works in science and mathematics. It is so understood universally, and the Internet search engines would graphically demonstrate these facts in great detail. Evidently, these are fallacious appeals to great authorities that great many do make with bits of information on ancient scientific and mathematical achievements of Indian culture from our textbooks. Insights from research outputs in the last hundred years on the problem of science in Indian culture by Indian and other scholars have yet to emerge as general knowledge of the young in the textbooks. The Vedic-biased bits of information are all that stand as ancient science and mathematics of Indian culture. They remain uncorrected as to their substance or historical context and accuracy. They remain uncorrected in order to maintain the cultural exaggeration of Vedic excellence in science and mathematics, as in everything else, that the textbook writers take it as the cultural given. After all, everyone assumes that to be so, too. Our primary interest is to highlight the bypassed minimal evidences and to reasonably speculate on the absence of historical context for them.

Aryabhata and Varahamihira

The versatile geniuses of Aryabhata and Varahamihira in science and mathematics are a case in point. The time of the Fifth and Sixth centuries CE is heralded as the period of scientific and mathematical excellence in Indian history that coincides with the Nalanda University of the Gupta period. Aryabhata's works in astronomy and the entire gamut of mathematics are established facts. That Aryabhata lived in Patna and taught at Nalanada are very probable. As to his possible birthplace, speculation spreads his origin from Chera Nadu, to Maharashtra to Dakha to Pataliputra. Our reasoning suggests that Aryabhata was from the South in Chera Nadu for several significant reasons. One, there are some archaeological evidences of his origin there. Two, he did not use Arabic numerals, instead used letter numerals indicative of the Tamil tradition of the Chera Nadu, nor did he use Brahmi script. Three, had Aryabhata been a Vedic thinker of literally closed vision, the sheer empirical astronomical observations on his part would have been nil. Four, his astronomical computations of circumference of the earth, zero and infinity and others were the result of his practical observations and not from abstract axioms of the mystifying Vedic mind. Five, he was brought up in the maritime culture of Chera Nadu where knowledge of heavenly bodies including eclipses would have been common fund of knowledge of a maritime culture. Tamil Maritime traders had to know the seasons, trade winds and storms for navigational guidance to trade with Africa, Pharoanic Egypt, Palestine, Sumeria and Babylon. Six, the

culture of *Tamizagam* that extended to Chera Nadu, which in itself (*Tamizagam*) remained still outside the domination of the Vedic mind and culture, had nurtured a rational temper of the searching, questioning and free kind. In all probability It was the Tamil culture that had nurtured the mind of Aryabhata for his astronomical and mathematical breakthrough ideas. Seven, early European scholarship totally ignorant of these ordinary facts of the culture; it could only be amazed that Indians could have been such original thinkers and pioneers in the fundamentals of science and mathematics nearly a thousand years earlier than Europeans. That amazement was with reference to themselves not in the context of the knowledge of the non-historical and anti-historical nature of the Vedic narratives. Eight, the Vedics' bosoms heaved with great satisfaction that the world was recognizing their scientific originality, which was a repeated pattern of bluffing as in everything else they gathered for themselves. Nine, the maritime traders of the South were not only the primary agents of exchange of goods between the points mentioned and Indian shores and beyond, but that scientific ideas were also transmitted between India and the Arab world, which eventually reached Europe by the same maritime trade and culture of the South. Ten, these insights firmly establish, on the one hand, that Aryabhata originated from the South and, on the other, one becomes suspicious that Aryabhata could ever have emerged from the Vedic cultural background at all. Eleven, hence, all pretension of the Vedic mind to be scientific, particularly, the cuddling of Aryabhata as the foremost scientific and mathematical genius of Vedic culture must go out the window.

Varahamihira's historical context is a lot more specific and significant. Although employed in the court of Guptas in the mid-fifth century CE, he was closely aligned with the Maga people of Rajaputana of the Scythian and East Iranian origin. If Varahamihira was a descendent of Magas, he does not fall squarely within the Vedic ambit. As Sun worshipping Maga Aryans and priests they were probably from more settled cultures of Iran than the earlier strictly wandering pastoral type. They were also said to combine some Zoroastrian elements in their sun worshipping thoughts, which clearly would negate the earlier assumptions on the part of writers that earlier Aryans were Sun worshippers. Indra was the highest God of Vedic Aryans more related to the moon. It is also said that Maga brahmins were strictly sun (*Surya*) worshippers and carried a chip on their shoulders as of higher order in faith as well as of a purer Aryan race compared to the other Vedic brahmins. It is not important to our inquiry as to whose claim of racial purity or who influenced whose brahminical thinking most. This digression merely adds one more significant variant to the fact that Aryans were not one undifferentiated monolithic people, or of having one undifferentiated race consciousness. It also authenticates that despite ethnic and ideological differences among brahmins as such, all of them seem to carry the banes of *varnashrama dharma* rules of social engineering that are set on the course towards *Aryavartha*.

Following closely on the heels of Aryabhata, Varahamihira's scientific knowledge in astronomy and mathematics probably were influenced by the former. His encyclopedic knowledge and authority in arts and sciences ranging from botany to astronomy and to the entire range of mathematics are fully attested and acclaimed. As an astronomer, he is said to have pioneered in his own right several astronomical observations, particularly in advancing the hypothesis of some power holding the heavenly bodies in their places, which is said to presage the modern functioning hypothesis of the Law of Gravity. He was also said to have been familiar with Roman and Greek scientific ideas and to have visited Greece. One has difficulty in fancying a Vedic priestly type daring to travel that far to Greece by the lure of scientific knowledge! His calculus and astronomical observations are said to have contributed to the development of Indian astrology as a science. He could have done all that in his reputed 85 years of age. Given his eminent empirical scientific credentials, one's credibility would be put to severe test to allow him to be aligned with the Vedic mind in any shape or form. Empiricism and Vedic eminence in mystification cancel one another. The empiricism of Varahamihira has to be accounted for independently of the Vedic mind. Varahamihira just could not have been a stamp of the Vedic mind. He was probably was not that of the modified Magi brahminical kind either because of its Vedic-ness. All the same, Vedic scholarlyc writers go out of the way to put emphasis on his having been a brahmin priest, even after acknowledging his Iranian roots in the Maga Scythian people of Rajaputana. In spite of the Vedics'

attempt to proudly include him within their kind by caricaturing him in several forms of Vedic legendary figures in drawings, he stands aside as an eminent fundamental scientific thinker in Indian culture allowing no margin for the Vedic axe to grind. His empirical inductive thinking had absolutely nothing to do with the mystical and presumptive axioms of the Vedic mind. As for denying any scientific merits to the Vedic mind, Varahamihira was non-Vedic in thought and scientific curiosity. His versatility of knowledge and insights were one-of-a-kind (*sui generis*), in that they were also incorporative of knowledge drawn from *Vethanthams*' (*Vedantic*) and *siththars*' (*siddhas*) astronomical, botanical and medicinal observation and knowledge of South India, Iranian astronomy and Roman and Greek astronomy. These were fully evident in his writings and they establish him signally as non-Vedic. The Vedic mind, on the other hand, has been repeatedly known to be a haughty un-acknowledging kind, which had been its signal disdain of others to whom it owed everything.

Yet to insinuate that he was a Hindu astronomer (meaning Vedic astronomer and, in the same vein, an Indian astronomer) is a crude assertion. To reap where they had not sown has been the distinguished way of the life of Vedics. Vedic mind was racist, political and inhumane, hence, irrational and unscientific, period. No empirical breakthrough-ideas of scientific nature would have been possible from the *kuttai* environs that were toxic to scientific ideas to sprout from. If Vedic mind of whatever kind could not or did not contribute to Varahamihira's searching mind to germinate, then one has to attribute it to some creative nurturing streaks in the broader culture lurking somewhere that possibly enabled the genius to arise. Here we are truly stumped in that line of thinking. We really do not have credible account of any such cultural streak to pull out of the Vedic assemblage of dynamic cultures, which was the homogenised Vedic achievement. In any case, Vedic narrative of any background information about Varahamihira would *ipso facto* be non-credible. Vedic narratives had always literally erased truths about others, including truths about it.

It is not surprising that some modern commentators with Vedic underpinnings who only have tainted and *rudimentary* contextual information about the lives of Aryabhata and Varahamihira have no hesitation in co-opting them as Vedics or Hindus. Here were eminent scientists of very detailed and discrete understanding of the nature of things, but their personal lives were uncertain only to be readily filled with the mystification of Vedic background. They also assert that these empirical scientists of most fundamental thinking were thorough in the knowledge of all Vedas and sastras. Thus they sneakily impute that the Vedas and Sastras (sciences) were the cumulative wisdom of scientific knowledge. That was the mind stopping sacred line that could not be crossed by anyone. These commentators could not explain why and how they could admire the great scientists' pioneering first steps in the world of science and yet absurdly concede to their Vedic background. These modern scholars are as much traders in Vedic cover-ups as were the ancestral Vedics. One could, on the other hand, reasonably posit that Aryabhata and Varahamihira were from the rational and empirical traditions of ancient cultures that were present in people in spite of Vedic Aryan mind's determined attempts to eradicate such creative strains of Indian culture. The Jain, Buddhist and Tamil cultures stand witness to them in evidence.

Absence of Scientific Tradition in the Vedic Context

The real problem is that most of those who might be shocked to hear of our denial of the scientific credo to the Vedic mind are from the widespread dispersal of that mind. They are good test-takers and instinctively defend their unearned privileges and influences simply by the trappings of being a brahmin. Their assumptions of life in general as the Vedic-mind-in-diffusion remain unexamined by them and by others for them. In tow is the enormous mound of unresolved contradictions that the acclaimed scientists of the Vedic mindset from that mound never dare attempt to touch. They are thoroughly confounded by the revelation of their political agenda from their forefathers' time. Yet, as every mind-in-diffusion and dispersed in every nook of the culture glued to its implausible agenda, they have worked and still do with the singleness of collective intent and efficiency. As though working on a

great cultural tapestry of generational efforts, their efficiency has been impeccable. It is, as though, in the fashion of a well-engineered all-in-one robot-like machine. Notwithstanding, the Vedic mind was incapable of developing the scientific rational temper in the place of its own ingrained rationality now seen every bit irrational. Instead, as loot from the constantly crushed other dynamic cultures in pursuing its political agenda, the Vedics have most certainly gathered scientific, technological and cultural artifacts from every one of them and claimed them all as their own as victors. The possibility of the Vedic mind ever emerging from that heap as a scientific one was nil. The Vedic looting was a cultural habit but did not amount to a scientific tradition any time before 6th century CE. The same frame of mind, after Aryabhata and Varahamihira having been framed in mystifying painting of them to enhance their Vedic physical appearance, had no capacity to develop something like an Aryabhata-Varahamihira Scientific Tradition. To the extent that Varahamihira did enhance Vedic astrology into a roaring fortune-kooky soothsaying business, one may not dispute. Otherwise, the Vedic mind by its very nature forecloses the stuff of ordinary mind that is curious, questioning, searching and experimenting. The scientific mind could not be nurtured in the culture of the Vedic Aryan mind's supreme presence.

Since Varahamihira's time to our time today, the Vedic culture cum Indian culture has had only a handful of eminent scientific thinkers and mathematicians. One does, as one should, claim them as Indian scientists in honour of them as well as in honour of our being inclusively a modern nation. That wonderful sentiment has been problematic on several grounds. One, no scientific tradition has been possible, since the Vedic culture has been toxic to the growth of scientific temper. Two, a handful of eminent thinkers is utterly negligible for a period of thousand five hundred years. Three, the few that did emerge in the 20th century CE were of European frame of learning and thinking; they were not due to Vedic-value upbringing but certainly in spite of it. Four, such a small number of distinguished scientists was wholly limited to the exclusive small Vedic brahminical group, and that in itself is a severe chastisement of the Vedic mind's pretension to be scientific. Five, this handful of eminent scientists and mathematicians apparently became eminent thinkers in their formal intellectual fields without ceasing to be Vedics in their lives' value-orientation. Six, hence, thoughtlessly or not, they have contributed to the untenable premise that Vedic mind and the mind of science could co-exist without any problem, as exemplified in their own lives. Seven, that appears to be the assumption of many millions trained in modern science, engineering and technology who are wholly unaware of the contradiction between the Vedic values they live by and the science education, which, in any case, is solely geared to higher employment opportunities. Eight, given all its resources, theoretically, one could suppose that the Vedic group could have produced greater number of people of creative eminence, but didn't. Nine, that concern does not appear as a part of the equation of pride, zeal and self-satisfaction on the part of educators in having produced a surfeit of millions upon millions of scientists, engineers and higher technological graduates to meet the needs of national as well as global economic and technological development. Ten, the self-satisfied educators and their products entirely miss or dodge the question of whether a basic curriculum for instilling values of scientific temper in our children would make a difference to greater number of them becoming foremost as creative thinkers and innovators. Eleven, the question is shunned as it would necessitate the uprooting of Vedic values in the culture, which would not be permissible in the name of our enduring culture that is Vedic, Hindu and in the very nature of being an Indian. Twelve, before the tomb of *Aryavartha* everything else is a sacrificial lamb, as it has been known from time immemorial. Thirteen, given the heavy presence of the Vedic mind in purveying the culture, any suggestion or attempt to restructure an Indian scientific tradition would remain a question mark.

Historical Note on the Impossibility of a Vedic Scientific Tradition: It had been a persistent character of the Vedic tradition that after claiming cultural artifacts of others as its own after subduing them, the acquired scientific knowledge and skills rapidly dimmed and disappeared. Nothing could explain this bizarre phenomenon. The Vedics of course promptly erased any trace of their taking others' stuff, scientific or otherwise. We have largely intuited the nature of Vedics' subduing of others and subsuming their excellent cultural features essentially from archaeological and literary evidences that

escaped Vedic erasure. In this instance of Aryabhata and Varahamihira, there is no expressed excitement among the Vedics in recognizing the scientists' new horizon forming ideas in astronomy and mathematics. The Vedic men of wisdom never followed up on their ideas like creating a new school of thought or a learned priestly order to keep alive interest in the new knowledge. They evidenced no interest in the new ideas except, as referred to above, perhaps, in advancing their trade in astrology. For all practical purposes, the parchments of scientific ideas of Aryabhata and Varahamihira became just meaningless dead collections tucked away in the attic of Sanskrit, for safe keeping by habit. Dead silence afterwards without any follow-up on possibly the most epoch making scientific and mathematical achievements of the 5th and 6th centuries CE is a blank drawn on Vedic scientific pretensions and a severe loss to Indian culture. The Vedic Aryan mind has to account for it and take responsibility for the creative development of Indian culture. It is a very telling historical illustration of the Vedic mind's repeated missing of the chance to become earthy, practical and innovative. These were not in the Vedic playing card, because the causative impulse of public purpose with and humanness was not in them. Nothing of that sort ever mattered to the dead-set mind-in-diffusion as it had always remained steadfast not to be diverted from its *Aryavartha* goal.

Of course, the Vedic mind-in-diffusion was most practical and earth-bound in its own dead-set ways. Its goal was never a blob of theoretical abstraction. The enormous mystification surrounding it was in fact the most practical way of making what was grossly unpalatable palatable. It was an intense preoccupation. In that light, one may grudgingly give credit to the Vedic mind for not being attentive to the epoch-making science of the 6th century CE. It may seem specious, but helps to restore a very engaging historical context to the queerness of the Vedics. We have known that the design of the Vedic agenda was not a trifling matter. It was indeed a generational dynamics having the whole sub-continent in view to overcome. So, it would appear that Aryabhata and Varahamihira were mere incidentals to add, however falsely, to the glory of Vedic wisdom. Their ideas were not significant to the Vedic Aryan design that was intensely engaging its mind. The terms of time, the period from 1st century to the end of 6th century CE was really a dark age to the aspirations of the Vedic-mind-in-diffusion to bring *Tamizagam* un-contestably under aryanisation. It was an ominous kind both for the Vedic-mind-in-diffusion and *Tamizagam*. For a mind that was engaged in that historic struggle, science was not its engaging concern one bit. The frivolous copying of scientific treatises of others in the pell-mell of the impending brutal victory over *Tamizagam* would have been plain absurd to the Vedic mind now drunk in bloody success with their mercenary Pallavas. As a result, the southern sub-continent became a scorched earth for rational critical ideas to survive; nor could the seeds of Aryabhata and Varahamihira sprout on their own in it. Understandably, the celebration of the victory of *Aryavartha* in the escapades of Ramayanam to this day has been its all-consuming preoccupation[□]. Scientific pursuits were never important to the Vedic mind's pursuit of *Aryavartha* before, or after the achievement of that goal in the south.

Improbability of the Vedic Mind to be Scientific: Furthermore, the commonplace skills of nuts-and-bolts along with physical dexterity (manual=menial) needed were the critically missing elements of the priestly Vedic thinkers. If there were the presence of nuts-and-bolts stuff indicative of physical dexterity on the part of Vedic thinkers, one could plausibly admit the questioning, searching, experimenting tendencies of scientific temper in them at some time. In that case, the Vedic non-empirical and non-historical mind is to be blamed for not bothering to give any evidence even minimally satisfying. As was reasonably surmised earlier, the freshly emerging pastoral Aryans with their fair-skin cockiness, their unwillingness to learn any skills of the technically advanced native culture to make a living, their dependence on handouts from others, their tactfully taking over the priestly roles of the religious traditions of the native culture—all of these successively led to the moulding of a lounging, languid and exploitative attitude of the Vedic mind-in-diffusion to its choice of mind-moulding professionalism.

[□] A fuller treatment of the issue follows in the Second Theme on Tamil mind.

The mind-moulding or bending intelligence for human exploitation was undeniably a high calibre one, but it is not in the cards for the Vedic Aryan-mind-in-diffusion to think of nurturing the puerile minds of their young ones to develop something like scientific temper to be curious, raise questions about the nature of things etc. Simply put, Vedic Aryans did not have the scientific rational temper in them to have made any scientific and mathematical achievements. Those claimed achievements and the attendant *sastras*[□] would make sense only in the context of pre-Vedic advanced native cultures to which they had belonged. There is no probable basis to concede scientific rational temper to the Vedic mind then or now. Mere assertive claims do not make science. These assertions will gain clarity further below.

Therefore, most of the ancient sciences and mathematics that are happily claimed to be Vedic/Hindu/Indian achievements and, even as preceding the Greek's atomic and Pythagorean thoughts, should be fittingly attributed to earlier ancient cultures and to be integrated on their own standing into the Indian culture. This is yet to happen. The attribution of scientific temper and scientific knowledge to pre-Vedic ancients is evidenced in their human-centered archaeological remains stretching from *Poompuhar* to Indus cultures. The roots of their creative thinking continued to germinate if not in science and mathematics but in other fields of human understanding. Their subsequent sprouting in the empirical and metaphysical thoughts of Jain, Buddhist and Tamil *thatthuams* and the Bakthi Movement were not isolated phenomena. That the Vedic mind subsumed them all is known, but their bluff to had its been the mind behind them all has been foolishly accepted by a lot of people, scholarly and unscholarly, as verifications without serious objection. Merely the jotted down hotchpotch of scientific and technological loot in the Sanskrit *slokas* as *sastras*, oral and written, have been accepted as verification without a demurral. Vedic claim to be scientific on the basis of their loot of others' is the same as Vedic narratives to be historical on the basis of their mystified legendary exploits as found in stories (*itihasas*) and epics. One can be truthful in asserting that the claims of the Vedic mind to be scientific, historical and full of wisdom are of the same piece—the Vedic *karvam* to bluff and get away with it. The Vedic mind could create no monumental achievement that would vouch for their scientific achievements. Their uncontested monumental achievement in creating the Vedic *kuttai* universe in order to lead to the vision of *Aryavartha* is anything but scientific in nature. The Vedic mind that took scientific achievements of others as its own has no merits. Evidently, the knowledge so gathered had no energising and cumulative significance for scientific development. The knowledge thus gathered died in the toxic *kuttai* environs. The death of scientific and technological development of Indian culture is yet to be thought that way; it is awaiting pioneering exploration and recasting

Given the irrationality of the Vedic mind, it instantly foreclosed the rationality of its being a scientific mind. Therefore, given Vedic mind and its biases imbedded in its obsessive vision of *Aryavartha*, the Vedics could not have contributed to, for instance, the cosmic-atomic view of nature of things as they were and to the development of ancient sciences, mathematics and technological advancement of pre-Vedic times. Aryabhata and Varahamihira could, but they were not of the Vedic fold. Most probably they were from the Jain and Buddhist cultural milieu that was still widespread throughout the sub-continent despite vigorous Vedic attempt to botch them. Bluff has been their charm since ancient times, the more they have used it the more has it been endlessly self-fulfilling. Those charmed by them all over the world would readily concede to the Vedic mind's relative scientific merits, if not real achievements.

[□] It is very comical that the term *Sastra* is rendered as science by Vedics and is so accepted by others. It is a misnomer of science and a willful distortion. All the so-called *sastras* in Sanskrit aphorisms are generally the helter skelter ideas of the rational traditions of earlier cultures. Calling those *sastras* as Vedic sciences, then Hindu science, and then to claiming it as the cultural foundation of modern Indian science is plain nonsense. It defies scientific tradition as a rigorous cumulative tradition. But, underneath, it cleverly and falsely projects the Vedic mind as not only a scientific mind but also the very foundation of the past, present and future of science in India. It is plain false, to put it mildly.

Absence of public good in Vedic rationality

Apart from lacking sincerity, the Vedic rationality never allowed the unacknowledged achievements of others for public purpose in intent or practice. On that score, most thinkers would admit human-centredness as a significant element in the growth of science and technology, not just a nice abstract idea to ruminate. To be human-centred is to be moved by a desire to seek solutions to the problems of human life, that is, to be concerned about human good. Human centredness and human good were utterly alien to the Vedic-mind-in-diffusion, that is, in every Vedic mind bent on the Vedic end. That is a critical point to remember. The value or sentiment of public benefit or common purpose (*pro bono publico*) was absolutely missing in the entire Vedic *kuttai* universe. It was so because the Vedic rationality would not admit of any sentiments extraneous to the rigorous working of its Aryan race-centred scheme. It was a teleological rationality with a fine end-point guiding it, brushing aside everything else. Consequent knowledge and wisdom were for furthering Vedic rationality, not meant for any other end. Basically, then, the Vedic knowledge and wisdom generated in the Vedas, Upanishads, Epics, Puranas and the rest were primarily to enable Vedic rationality to inexorably work itself out to serve the Vedic political end. Truthfully, then, knowledge and wisdom generated by Vedic rationality should be kept outside the purview of the fund of human knowledge that is presumed to serve public purpose, meaning, human good. The Vedic mind abhorred human good of any kind in its entire trail; its own rationality clogging its *Aryavartha* thought admitted of no redeeming qualifier whatsoever to serve human purpose.

Claim of Vedic Arts as Sop for the Absence of Vedic science

One may cite the great achievements of the Vedic mind in fine arts, music, dancing, and literature among others as a rebuttal to the dubiousness of Vedic frame of mind to be scientific. They are admitted as good and appreciated worldwide. Yet, as everything else, the basic original formats of them including all instrumentalities had primarily belonged to ancient cultures that were absolutely non-Vedic and pre-Vedic. By absorbing them, Vedics definitely developed, refined and stylised them, for which they had resources and leisure to boot. Their refinement in taste was in fact their becoming civilized. The process objectively seen as becoming nativised also saw them garnering much power and privileges. The difficulty for scientific sensibilities here is that Vedics have not been open in acknowledging others' contributions. The growth of these artistic achievements in terms of training and broader participation in them has remained greatly stymied as though others were hedging into private property.* Openness is a scientific posture. The Vedic mind never had it, nor could it show it as an ordinary common courtesy in things of arts and religions that it coopted.

General Absence of Scientific Temper in Vedic/Indian culture

As a consequence, very fundamentally, our culture with all modern entrapments has been bereft of any pressing need or capacity on the part of anyone to ask a simple question of "why" of things, to be curious, to think creatively, differently, experimentally, or of new possibilities. These are not some modern foreign ideas raised in our pristinely long-lasting traditional context, as feeble but clever minds would maintain. This is not so. These elements of rational temper were very much present in the pre-Vedic ancient cultures of India. They instantly became non sequitur in the scheme of Vedic mind's priorities. They were all steam-rolled in the homogenising road building for *Aryavartha*. Therefore, the Vedic cultural web where Vedic rationality reigned, life was always in the doldrums, where none could wonder about anything, or ask "why" of things. Only the Vedic mind assumed to know the why and how of things. Evidently, they would not be the scientific kind. Tragically, the Vedics all along had the

* The undocumented agony, frustration and anger of many creative minds in these and other modern professional fields would fill volumes. That will happen.

possibility of an element of the critical nature in them to being just ordinary humans as everyone else, but had it castrated in a self-limiting act. They chose to be strictly circumscribed by the priorities of the *Aryavartha* vision as their guiding rationality. That self-limiting factor of Vedic choice is the one they were and are duty-*dharma*-bound to impose on everyone else. They have succeeded most exceedingly in that seemingly self-limiting act without a peer in sight. As explained elsewhere, *dharma* may mean one fixed thing for most, but for the priestly Vedic kind arbitrariness had been assumed to be incumbent upon them as engineers and supervisors of the Vedic *kuttai* universe with its goal always in sight, it could mean anything or nothing as a principle of brahmin expedience.

Sum of the Vedic Rationality

In plain observable empirical terms, the rationality of the Vedic mind has expressed itself simply as denial of the humanity of others, who happened to be the dark-skin natives wherever they happened to be. The most abominable aspect of the nature of the Vedic mind is that its logic of rationality admitted of no reprieve now or ever for the restoration of the fullness of the dehumanised to becoming ordinary human again. Paradoxically, Vedic mind's denial of humanity to others is at the cost of denial of its own humanity existentially or eschatologically even in terms of its own (rather co-opted) idea of re-incarnation. Vedic mind's rationality clearly abhorred any moral element that would be seen as love, compassion, and sympathy among others. If anything like the idea of being human were tucked away in Sanskrit *slokas*, it would be good to know for its own sake to see its possibility even in the contrived hostile conditions. In any case, nothing was done about it in the Vedics' scheme of things, as far as evidence goes. The Vedic mind simply let the skin colour factor fade in its scheme of things and concentrated its drilling its Aryan race anchor into the *karmaic-dharma* values ever more. As pointed out in a number of places, the relentlessness of the Vedic mind in employing its subterfuges go on. To repeat its charm—‘That is the way we are; it is our way of life; our people live simply and contentedly; and it is our cultural strength of enduring significance.’ Remorselessness could not find greater agility than that. It is our national self-delusion. For all of the reasons, to name Vedic mind's rationality as irrational, rather our irrationality is not a joking matter. It is tragic. It is our collective insanity to remain tragic characters. The growing collective grassroots' murmur for inclusive humanisation will help us all to become human and humane.

Rationality in Native Cultures

In contrast one can conceive the rationality of the pre-Vedic native cultures as centred in the ordinary fact of one being human. That conception is not wildly speculative or wishful but commonsensical recognition of the ancient peoples of the sub-continent. There is enough to build that conception as real and plain in contrast to the heavily convoluted or nuanced Vedic rationality. They were all hard working peasants and commercial people. They had great artisans needed for the irrigation and cultivation of their lands. They were also sophisticated professionals in canal and road building, construction of houses, forts and temples. Large segments of their communities were also engaged in maritime trade with the entire known world of navigation then. In being hard working traders, they were also skilled navigators with great understanding of the knowledge of stars and plants as fixed points for traversing the seas and oceans. Their navigation skills made them innovators of navigational instruments and boat building that the rest of the world had the benefit of learning, including names like navy, anchor, sail, boat that were derived from their languages. Sanskrit was not there in the ancient world; it was yet to be made several thousand years later. We have undeniable material and written evidences for all these.

All these, even if assumed, would show a sum of attitudes seen as commonsensical, practical and natural (empirical) way of seeing things as they were and doing things for public purpose. The nature of

their activities was human-centred. The scientific temper of seeing things ‘as they are’ and doing anything with them was clearly in the culture of the ancient world. In terms of values, the native attitudes were not part of any known or unknown agenda to promote any particular value like selfish-greed in the nature of being human, or that of the interest of any group—open or secret, minority, majority, or any cabal-like meritocracy, or oligarchy—in any one of the ancient cultures. We primarily have in view the material, archeological, literary and folk-memories of materially advanced native cultures that have survived and are still being dug up. (That process, incidentally, is not hurrying with any eager expectation. Its accountability is a standing question mark.) The human-centred approach to the nature of things as they were did involve the imposition of human mind on the nature of material and immaterial things in order to control, manipulate and make it yield to human needs. Human rationality of that category could be seen as the morality of human good and preservation of nature for its own sake as well. But the ancients’ rational approach did not have any premeditated agenda to exploit, control and dominate other human beings or nature. Here one bears in mind that the horrors of human oppression, exploitation, and extreme abuse have been far too frequent and uncomfortably common in daily interpersonal life as well in all cultures and in all ages. The endemic universality of this disquieting quality, among others, of being human is too common to apportion it as the property of any one people, any one segment, any one country, or any one age. But, human annals are also replete with prophets, moral teachers, rulers and vast number of ordinary rational and faithful in all cultures and ages that have believed in the goodness of being human. They have held their heads in shame and contrition for the gruesome human tendency as grievous shortcoming of great many among their contemporaries in being less than human. The human-centred rationality of the native cultures had presupposed elements of regret, shame, and remorsefulness for moral failures of their values very clearly. These qualifying moral elements did not suppress human-centred values but enhanced them. Their approach to nature of things ‘as they are’ did result in ancient scientific, technological, agricultural achievements as well as inventions. Being literary cultures, they had maintained treatises on health, education, art, architecture, and good government among others were profuse.

Such a fund of attitudes was clearly non-Vedic. The slouching and exploitative attitudes of the Vedics were nowhere in sight yet. To compare the ancients and the Vedics would be plain unwarranted and outrageous to common sense but for the simple fact that the Vedic Aryans later overcame and took over the native cultures lock-stock-and-barrel and never acknowledge any. The ancient cultures in large part fell victim to Vedic covetousness and absorbed as Vedic loot as the Vedic culture spread. The best of everything that the Vedics found in the native cultures were simply incorporated as their own. The loot of the best things warmly appeared in Vedics’ understanding as a normal and natural right to their ordained possessions, in whatever sounds it may have been registered in oral Sanskrit. Apparently, the registered voices had no twitching if it sounded like ‘We had created them before the *neetchas* possessed them’. Hence, the question of their having to acknowledge their created possessions did not ever arise. From the later modern age’s patenting perspective, it would all appear as a normal and natural mode of operation in despoiling others. In any case, its legitimacy was in the fact of its possessing for a long time and, unquestionably, it was the Vedics’ prescriptive right. It is for these and other mind-boggling reasons, the Vedic irrationality of rationalising, which the Vedics have been unquestionably good at among others, are seen here as irrational and immoral. Hopefully, the rationality of the mind of ancient culture in contrast to the rationality of Vedic mind has helped to clarify their relative merits in their contexts. But in the context of our modernising assumptions, what conscious rationality is playing out in the ordinary general awareness of the Vedic ingrained culture and, particularly, in our school curriculums? In addition, if not fancifully hypothetical to wonder, how do we, the inheritors of it all, assess the immeasurable irrationality of the Vedic mind in terms of cost and loss to our posterity!

All preconditions of rational temper were naturally and freely present in the ancient cultures and so did the scientific and technological achievements. The yet to be fully excavated evidences of widespread cultures of Poompuhar Kumari Kandam and the Indus Valley culture would stand in

evidence. A full restoration of the growing evidences of the rational temper and scientific achievements of our ancients in an all-inclusive heritage will aid us face the nature of our cultural crisis and take charge of our cultural renaissance. There is a heavy work of research waiting to be undertaken to rename the misspoken rules of *sastras* with the names of real explorers, discoverers and inventors when possible. Restoring the integrity of Indian culture is a must. Pushing aside the Vedic mind's delusional presumptions, with insights on the rational scientific temper of our culture from ancient days, Aryabhata and Varahamihira could be celebrated as the first and foremost known individual scientists and mathematicians to restructure the Indian Scientific Tradition on the pedestal of rational Indian scientific temper. It is inexcusable to let the Vedic mantle hang on Aryabhata and Varahamihira anymore.

Hindu science of the So-called Classical Period

In the light of the overall critique, the current enthusiasm to refer to the ancient sciences before the 7th c. CE as Hindu sciences of the Classical Period is whimsical but remains unexamined. It betrays disregard of historical facts as adduced earlier. The expression Hindu science is permissible only if it meant as the sciences of the Hindu (the land), as belonging to peoples that originally lived south and east of Hindukush Range (leaving aside the contours of present Pakistan for the moment). The Hindu (the land) would be inclusive of peoples of ancient cultures that were the early progenitors of ancient sciences that were subsumed by the Vedic culture. The Vedics perhaps could entitle to belong to that ancient heritage only if they had acknowledged the source of their science and had been willing to integrate with other fellow Hindus (peoples of the land) as equals. This never happened. On the hand, if Hindu were meant as a Hindu follower of a yet indefinable and untenable category called Hinduism, then, it would primarily be the usual willfulness on the part of the promoters of *Aryavartha*-design. Apparently, Vedic nimbleness has created the *maya* of the ritualised Hindu believer, worshiper, or just the cultural mask-wearing entity (the all-seeming reality of the fleeting) to float. Like one of the usual Vedic conundrums, it does float for others' amazed wonderment in figuring out the puzzle. Vedic science or Hindu science is plain bluff. The flippancy of many of these canards let loose by the Vedic mind speaks of its contempt for the rest of the world by hiding the shallowness of the substance of its ideas, values or metaphysics. In any case, our critique has no bearing on individuals' beliefs in their deities or following specific chosen spiritual paths of their beliefs under the conventionally understood rubric, 'Hindu'. Nevertheless, any pretense of any faith that negates the humanity of others would be legitimate subject of scholarship as to why it should hold that posture.

All the same, currently, the checkered historical incarnations of the term 'Hindu'* makes it very obtuse for linguistic, sociological and political usage. As for Vedic mind and science, they are just not comparable for any reason and at any level. It has been made very evident in this line: Given one, the other disintegrates. The difficult predicament for the development of an inclusive Indian identity with integrity is: which one would or should disintegrate first! The Vedic Aryan-mind-in-diffusion and in wide dispersal does have immense sagacity to trick out of this sticky situation by pretending that there is nothing wrong with the long-lasting culture to become resurgent as a modern Indian culture. One can see through all the implications of that posture. But we cannot afford to ignore the critical point that Vedic mind and science simply cannot coexist.

The unraveling of the rubric "Vedic Mind and Science – Repulsing Poles Apart" has substantiated our common sense critical assumption that the Vedic culture had compromised, is compromising and, if not put on the spot to full glare, will continue to compromise the rational temper of our people. Hence, one should confidently establish that the ancient scientific tradition belonged only to pre-Vedic cultures of the sub-continent for the simple reason that the Vedic culture was not there yet. Further, the

* See the section on the historical transmutation of the term Sindh to Hind to Hindu etc. p. 188

superseding Vedic culture veritably became a scorched earth for rational temper to re-appear. Mere gathering of others' great achievements, a loot of everything including scientific insights, did not make a Vedic Aryan gain any scientific temper. In adding the elaborate universal law of *karmaic-dharma* that claimed to hold the universe and human relationship in harmony, by its logic, only an Aryan-centric universe could possible emerge. And it did. The immense cost of Vedic cultural experiment to demonstrate that the Vedic rationality is a successful one has been irrationally borne by the entire culture to this day. Vedics have extraordinary ways of covering up their crimes against humanity (the Indian people). Indians have fallen for it and the world in turn is taking it in as a wonder of wonders.

In concluding this Highlight, two observations merit repetition. One, this enquiry reaffirms the original premise of this section that the Vedic and scientific minds remain two repulsing poles apart. The abstract truth of the Vedic equation that abhors details, and the truth in details of the scientific equation do not coincide. In other words, Vedic dharma of accepting the given social conformism and the scientific temper of exploration cannot co-exist. One has to give way, and the scientific temper of Indian ancient cultures had always given way to the successful march of the irrational and temporal race design of Vedism. Two, even if the best of scientific and mathematical knowledge were imparted to a wider cross-section of our young today, the Vedic cultural orientation in them would still snag the rational inquisitive temper from emerging in them. The Vedic value of conformism would remain the bottom-line problem for Indian education. Its incongruity has defied all vagaries of our history since the beginning of Vedic culture and is now compromising the scientific rigour of modern education itself. The Vedic mind in the end is not inscrutably mysterious as it is plainly unscientific. It has to be made known on every occasion, as in this, that the Vedic Aryans' high point of *Aryavartha* will be the high point of its decadence a well. The infusion of scientific temper in our education along with the grassroots murmur for humanization would help to unravel the Vedic decadence. It will restore reason and humanity as our cultural possession as they were once.

Sanskrit Lingua in the Tradition of Manufactured Media of communication

Let us again say the plain fact about Sanskrit that it was intended as a secret code to promote the mystique of Aryans as not a normal ordinary people. It was/is not a language as commonly understood. Instead, it was meant to serve as a coded agent, mystically powerful, to bring about *Aryavartha*. It just cannot be cut in any other way. An educated common sense observation of three major types of intentionally formed media for communication would make Sanskrit unfit to be defined as a language. Of the three— Sanskrit, Esperanto and the digital equations of the Internet—Sanskrit stands out as a very questionable one as a language among the three intentional attempts to create communication media.

The expression ‘tongue-in-cheek’ would be literally fitting to describe the beginnings of Sanskrit tongue. To name it as a tongue (*lingua* in Latin) is appropriate to set it apart from the category of languages. It must be understood that the need for some sort of a language to be used in mystical communication between Aryan gods and the priests happened only as a part of nativisation and not before. There were no evidences of any kind to imagine that the Aryans settling in the northwest part of the sub-continent had any linguistic, or religious, or any other element of a cultured and settled life. The prevalent assumption is that Aryans had probably worshiped nature gods and spoke the rudiments of an archaic Farsi tongue that was appropriate to the primitive wandering life and cattle grazing occupation for several thousands of years. By one claim the term is said to mean “refined speech”. It certainly was true that the Aryan pastoral vocabulary was refined from the literary languages of the land they settled in over a thousand years of the Aryan nativisation. It had formed much earlier than the Rig Veda began intoning in it. The inspired chants of Rig Veda were probably composed nearly 1500 years after Aryans had ceased to be the wandering pastoral people. They had fully nativised themselves and become a

settled people of much pretentious sophistication so as to dominate the natives. They had fully shed their pastoral ways except for rudiments in their synthetically created language, the wandering lust and survival wits. They, however, wouldn't ever want to recall their pastoral tradition. One might think that their supposed attachment to cow might betray their grazing days. That may not true at all. The very parched land of many thousands of years ago on the other side of the Hindukush was too unwelcoming to raise cattle other than goats, sheep, asses and camels. In all likelihood Aryans ran into cows and bulls as animals of settled culture on this side of the Hindukush where grass was plentiful to feed them. In addition, they would hardly know one end of the cow from the other for the simple reason they never acquired the skill to tend to the bovines from that day to this day. If Aryans did come with remembrance of gods identified with natural forces, there was nothing in evidence in their settling days of a thousand years or more that they had practiced any of their distinct ordinary worship or devotional ceremonies of any kind among themselves. No scholar has supposed that there was anything of that sort to create problems in their settling down among the natives of the land who belonged to theistic beliefs and worship ceremonies. It was strange that Aryans supposedly remembered only the gods of their wandering days at the time of composing the Vedas a thousand year or more after but not their pastoral life itself that led to their conjecture.

In fact, they were, and their successors still are, in denial of their vagabond days of cattle grazing. In the light of our understanding of nativisation (as opposed to aryanisation), it is reasonable to assert that Aryans developed their religiosity of gods, the coded tongue and other forms of organised worship only after absorbing everything from the settled native culture they had become immersed in. The critical point of their transformation in their nativisation process was that Aryans became the oppressively dominant clannish minority of fair skin race over vast native population of dark skin. Rig Veda is the cut off point for pure racist Aryan consciousness to be termed as Vedic Aryan conscious that became inclusive of the increasing mongrelised population. The race blanket of Dravidians, a derisive epithet of their name-calling, was thrown on natives everywhere as though the natives of the land never had their discrete and distinguishing names of peoples and kings. The erasure of their names was unmistakably due to the arrogant intent of Aryan racist domination. With that stated intent of dominating the natives as a superior race, Aryans presumably developed their gutturally intoning lingua as a secret means of communication between the Aryan resurrected deities and the brahminical priesthood, the newly formed browbeating racist device. Sanskrit as the secret oral means of communing with gods (in all likelihood the newly acquired) and their priests (the newly acquired professional skill for survival), was proscribed from understanding by anyone other than brahminical priests to begin and then extended to less pure strains of Aryans who came to be called the Vedic Aryans after the Rig Veda. The uniqueness of that coded tongue with a narrow clannish purpose has remained that way to our time. It had served its purpose exceedingly well. Its closed-in secrecy with exaggerated mystification to this day precludes it from becoming a spoken medium of ordinary discourse, certainly from ordinary people. Ordinary people today may have the choice of learning Sanskrit; but for what or whose purpose? Incongruously, Vedics have been frantic in making their secret code to serve public purpose. Public purpose is evidently a newly acquired sentiment with the Vedics; public purpose had never been encoded as a value, sentiment or even as a meaningless slogan for the fancy of it in the ancient Panini's grammar on Sanskrit. It would be nice to hear if there was one exposition. In the reasoning of our critique, the incongruity becomes pretty clear in noticing Sanskrit being shoved down everyone's throat since the Vedics need it as a scientifically conceived lingua to mystify the virtual reality of *Aryavatha* they have achieved. Here again it will not make the cut as a spoken medium of conversation. Sanskrit would not serve the purpose of the public or that of a language.

The second known attempt to manufacture a language with a purpose was the case of Esperanto in modern times. It was an intentional creation by linguistic experts. It was to be a truly international language of communication to be more efficiently scientific and without close association with the idiosyncrasies of a language of any particular national origin. The success of Esperanto is anything but ambivalent, although it is being taught in universities with lively interest. The third attempt is the case

of programmed instructions to machine with memory called the computer, the digital codes are called the computer language. By necessity, in a matter of few decades, its purpose as a universal Internet means of communication has been unquestionably established. Its programmers are formally trained and known experts, and their skill is open to anyone to acquire.

In all three of the media, one finds three common features: one, they carry a clear intent in their formation. Two, they are synthetic in nature in being shaped, coded, calculated, and connected by some specialists. Three, they are mechanical and manipulative. Four they clearly remove themselves from the category of mother tongues. They all lack, to use the current prosaic vernacular, the warmth and vibes of mother's bosom pulsating in them. Therefore, it can be reasonably maintained that these three could not be called languages, as they have not naturally or organically emerged as mother tongues. We may leave that discriminating sentiment aside in this age of the lowest common denominator becoming the benchmark for everything. Esperanto and the programmed Internet digital equations could be allowed the status of being languages as they are open to anyone and are means of educated communication.

All three synthetic mediums in being mechanical and manipulative, a critical distinction has to be noted. Esperanto and the digital language of the Internet are mechanical and manipulative, but their intentions are not shrouded in mystery as they do not have minds to oppress. Their intentions are not shrouded in mystery. They both are intended for public purpose and they would enable rational temper and promote scientific development. Whereas, the mechanical and manipulative nature of Sanskrit, however, removes itself from the company of other two synthetic languages that have scientific and rational import. Sanskrit in having been the instrument of the Vedic Aryan mind with the underpinnings of Vedic values to oppress and dominate removes itself from rational discourse that would contribute to scientific development. Yet, Vedic minds in consort with many academic establishments around the world, would promote the notion that Sanskrit is the most scientifically developed language. It is not baffling that, apart from their incapacity to raise questions about the anti-historical nature of Sanskrit lingua and its inhumanity as an oppressive tool of the Vedic Aryan mind, Sanskrit is now their entrenched business establishment in the academia to make a living.

Yet, Sanskrit of the three manufactured languages, while fully sharing the four features with the other two, holds its own supreme position in a way that the other two could never measure up to. Sanskrit was far more ancient (about 1000 BCE) in origin than the other two. It certainly was made, as the name itself is supposed to mean making, forming or shaping. But linguistic experts did not make it to begin with. The priestly Aryans, with absolutely no language, written or unwritten, tradition of their own, modulated it for the purpose of promoting fair-skin Aryan race superiority and openly linked it with the early design of *Aryavartha*. Probably, realising the outrageous nature of the design by the conspiratorial minority, it was meant as a series of codes to hide their real intent. It began as a cultic expression of ecstasy in the sacrificial rituals in invoking the spirit of gods to be with them, bless them, or whatever. The incoherent expressions of cultic ecstasy became routinised guttural expressions of sounds and then of coded words. Sanskrit codes, as opposed to codes of other manufactured mediums, remained a cult expression of the initiated for the longest time. Why Aryans produced such harsh sounding codes is not self-evident. We go by what is self-evident and reasonably speculate on it. In the process of Aryans becoming nativised as Vedic Aryans, they had formulated a long-term plan very early for their minority dominance. So everything they did or said had to be shrouded from others' knowledge. Sanskrit as a lingua of the Vedic Aryans had to be kept among themselves and was decidedly to cover up the secrets of their imagined Aryan superiority.

The nature of Sanskrit, then, was its unutterable, non-spoken and non-language medium of questionable spiritual kind. It stood for the Vedic mind's deception right at the very beginning, and it

has continued to snowball into the most mesmerising tool of deception to this day. Its cultic nature and its Vedic purpose have not changed one bit. The motive of Sanskrit remaining what it has been, its linguistic sophistication and refinements by heavy pilfering from other native organic languages could not be accepted at face value of common languages. Sanskrit has not only constantly incorporated significant features of other languages but, in the usual Vedic fashion, has also established the claim to be the basis of the very nativeness of the languages that it had defaced. Hyenas do not change their nature by feasting on the peaceful and burden-bearing donkeys. The cultic nature and purpose of Sanskrit remains unchanged as a medium. For these reasons Sanskrit removes itself from the realm of spoken words and sentences that constitute reasoned communication of delightful conversation. That characteristic belongs only to every organically grown language. Esperanto can be included in the organically grown languages as it has freely and openly drawn from all living languages. It is not cultic but remains open for anyone. The digital medium stands by its own as the most openly and avidly sought-after universal medium of communication. It is not esoteric that needs more mystifying scholars to teach and interpret. Accepting Sanskrit as a language for the moment by the lowest common denominator of its being owned by some as their means of communing with others of their own kind, its sacred purpose removes itself far from the company of manufactured languages that remain open-ended for general communication and public purpose. Leaving aside the Vedic priests' belief in communicating with their gods, our concern is to pursue how the mystery of that power has been turned into preying on the sensibilities of others to accept the inhumane political design of the Vedic mind – *Aryavartha*.

Absence of Sanskrit in Asoka's Edicts

Historically, the absence of Sanskrit in Asoka's rock and pillar edicts is significant to note. As an historical context Asoka's renowned acts ignored the existence of Sanskrit in the 3rd century BCE. Recent scholarship has pinpointed to that which had been self-evident to many but went without being highlighted. Emperor Asoka's pillar and rock inscribed messages of peace, nonviolence and compassion and the edicts to his subordinates about good government employed only Greek, Aramaic, Persian, and Magadhi and Pali languages of the Gangetic plain in plain Brahmi native script. The possible tampering of a native script as Brahmi by the Vedic mind was noted earlier. Strikingly, Sanskrit was not employed by Asoka for his grand propaganda purpose was due to the fact that Vedism had not made much headway in Asoka's time of Mauryan Empire. Jain and Buddhist followings of his citizens had held the sway in the far-flung empire. Further, Sanskrit by the Vedics' own choice of limiting it to the mysteries of priesthood had no significance for public purpose of any kind. Emperor Asoka, a great propagandist, never had any use for anything that was not known as a people's language. Sanskrit was unscripted and unspoken and was not fit for Asoka's purpose of reaching the minds of people in plainspoken languages. All languages he had chosen were prevalent in the Mauryan Empire at its zenith. Other foreign languages he had used indicated of the lands he was reaching with messages of compassion and peace. Incidentally, it also showed that Asoka was tolerant of all religious beliefs and that he was a Bhuddist. Asoka was most emphatically not a person of Vedic mind in any shape or form. Insinuation that he was a Vedic in some respects was the Vedics' shameless bluff. Swarms of Vedics might have made inroads here and there in the Mauryan empire, but Sanskrit was absolutely of no consequence to anyone in Asoka's time around 230 BCE.

Today, Sanskrit is boorishly and unashamedly being promoted by the Vedic dominated political minds as a language of national integration. How a non-spoken language by anyone to anyone could ever integrate people is beyond understanding! How on earth could the Vedic minds who had nothing but contempt for an inclusive understanding of people as such and whose only intent was to fragment people in order to pave the way for *Aryavartha* should now turn around and embrace the idea of people? Obviously, the clever Vedic minds have decided to sail on the wind of democracy to stabilise themselves in the new environs of democracy they had been cultivating throughout the 20th century CE as part of the national movement. To imply that Sanskrit had served an integrating purpose any time

in history would be outrageous. For them to challenge anyone for these assertions on historical grounds would be a presumptuous *karvam*. Their forefathers did the groundwork for fragmenting people and their life. That great orthodoxy (of venerating the past) has been faithfully maintained by generations of Vedics until now. In that context the rearguard reaction of the Vedic mind to proffer the notion that Sanskrit would help integrate national life is not only a lie but also an unashamed chutzpah. Sanskrit had been a tool to fragment and oppress people all through history. The fact that Indian culture was able to hold on to its rich variation was in spite of Sanskrit's Vedic homogenising grind, decidedly not because of it. It cannot be denied that the Vedics' priestly brahminical minority along with all other Vedised hybrids does succeed in giving the impression that Indians are a one Vedic-integrated whole. Historically it was never true and is far from the facts of the crisis we are reviewing.

Piggyback Ride on Hindi

It is known that the Vedics had failed to declare Sanskrit as the ancient and foremost language of the post-independent India in the preliminary discussions of the Congress led Indian National Movement. Thanks to the Vedic Aryan minds: they certainly galvanized and spearheaded the national movement that resulted in the independent Republic of India. In the heavy negotiations in Congress of the National Movement, Vedic Aryan minds had maneuvered to make Sanskrit a piggyback perch on the hapless Hindi language. Hindi was an organic language of the people of the Hindi belt. It had well served their life of conversation and exchange at marketplaces along with Urdu, an organically grown language of India and of greater literary merit and a proven administrative language. Without further elaboration of the historical context of the issue, it is raised here merely to say that a combination of Urdu and Hindi with great linguistic affinity would have more rationally and efficiently served the purposes of national integration. Incidentally, it would have also promoted south Asian regional integration, with our region's Islamic world. It was the Sanskrit Vedic zealotry that fought against that possibility because it would have negated the possibility of the emergence of *Aryavartha* in its own pure image of Aryan race dominance. It was the Vedic Aryan race consciousness that compromised a natural and rational choice that would have made most cultural, most humane and most political sense of the time. The Vedic Aryan consciousness is greatly accountable for it.

In that light, it is maintained that the issue of administrative language of India couldn't be a closed chapter, briefly, for the following reasons: 1) The artificially enriched Hindi by Sanskrit would not serve the purpose of national integration nor is it efficiently serving as the administrative language. 2) The Sanskrit piggyback ride on Hindi is for the purpose of it becoming the virtual lingua franca of *Aryavartha* that is in the cusp of the Vedics. 3) The Sanskritised Hindi has decidedly opened up employment opportunity for armies of Sanskrit experts in concocting, obfuscating and interpreting what was a good straightforward language of the people as Hindi once was. It stands out for what clannish lot these armies of experts are drawn from. The picture would not quite serve any equal opportunity notion one may have. 4) As pilfered and synthetic, Sanskrit is tied to the treacherous agenda of *Aryavartha* and still shrouding it in mystical fluff. 5) As such, Sanskrit has absolutely no capacity to promote scientific and rational temper that is so much needed in our culture and education. 6) Therefore, notwithstanding the Bollywood celebrating it, the reality of Hindi-in-form and Sanskrit-in-substance is fraudulently conceived and thrust upon the rest of India as a fait accompli idiocy. 7) The simmering dissatisfaction in the South about the mentality of the Vedic minds' Sanskritised Hindi cannot be wished away. 8) The facts of Vedic mind, Sanskrit's piggybacking on Hindi, and the *Aryavartha* wishfulness combined can be considered as fait accompli only at the peril of national integration and humane and scientific development.

The purpose of Sanskrit has been to befog and be a smokescreen for the Vedic mind's deception of cultural homogenisation. Its incomparable obscuring capacity had gone on to another abhorrent level of presenting the Vedic mind to be of great intellectual acuity in the modern world. Sanskrit is dishonestly

developed as a synthetic medium of modern India, and is still not a spoken language, still not a mother tongue of any group, and still has not developed organic vibes of people. This is all taking place at great cost to public coffers under the unwritten presumption that Vedic couture is *our* Indian culture, that the Vedic mind is *our* Indian mind and that the Vedic India is a progressive modern India. It was not without reason that the spreading of aryanisation was concurrently maintained as sanskritisation. Given all these threadbare features of Sanskrit and the fact of its being the seditious tool of the Vedic mind, it is time to re-evaluate the nature of Indian national integration and the place of Sanskrit in it. The crisis of our culture is that it has been wallowing in the Vedic-centred and sanitised integration.

In basic terms, Sanskrit is linguistically not befitting the realm of languages that promote conversation, facilitate exchange of ideas, promote creative thinking, and to be a depository of rational fund of knowledge. The only bias all languages could have is to be open channels of humane purpose. Sanskrit has stood bereft of all these qualifications and failed the test of even the lowest common denominator of the benchmark to be a human language. Let the Vedic mind stand by the ownership of the egregiously historic intent of Sanskrit; but for others to glowingly see great linguistic merits even in knowing its vilest intent is another wonder of wonders of the Vedic deceit. The ones that savvily indulge in *ad hominem* citing of Sanskrit's recognition and expertise by learned German scholars do not advance their cause one bit. The authority of these great minds stand on very dubious grounds that they had contributed to the flimsy and tendentious notion that Sanskrit was an Indo-Germanic or Indo-European language. Leaving aside the protruding prejudices, the simple acid test is: Is Sanskrit now or ever could be a medium of conversation among common people? Of course, English is not a language of that sort or any other Indian language. But it has no barriers and built-in historic prejudices. Without getting caught in the diversionary tactic, our integrity as a modern people demands that we examine the issue whether Sanskrit in and of itself could be an honourable medium that would promote the integration of our modern nation! Sanskrit has absolutely nothing in it to promote itself, except the prurient willfulness of the Vedic Aryan mind to make it prevail.

As for this critique, the Vedic mind and the Vedic Sanskrit lingua are of one piece of worn material; a tear anywhere would rip apart the whole piece in shreds. While it has victimised nearly all of us in its dehumanising power, great many thoughtful of us would not take it for granted any longer. Sanskrit for what it has been can only be the deceitful oppressive tool of the Vedic mind. This spotted animal is incapable of changing its spots. Cultural and national integration being the focus of this enquiry for resolving the value-crisis of our culture, the demystification of Sanskrit is central to the process of demystifying the Vedic Aryan mind, Vedism and Vedic culture, and to expose *Aryavartha* in all its unbecoming nakedness. Giving in to the Sanskrit incarnated Hindi is to cave in to the Vedic Aryan mind as the Indian mind and *Aryavartha* as the inevitable future. To accept them without serious re-examination would be to betray us not as a culture of humane people with critical minds with creative possibilities but as imbecile archaic minds.

Sanskrit, in whatever transformation, cannot shed its underpinning Vedic values of *karmaic-dharma* to promote. As a Vedic lingua, it is a too value-laden Vedic instrument to be considered as a language to transmit and exchange objective knowledge. It would most decidedly negate all attempts to make our education modern—to mould our young in the enquiring, vigorous rational thinking and creative young men and women as a priority need of India. This cursory critique has exposed the tragic choice we face as a people with regard to Sanskrit: to knowingly accept the Vedic lingua that had been designed for the fulfillment of *Aryavartha* or accept the given majoritarian-spawned liberal democracy (inevitably coalesced into a solid North Indian Mentality) that would, all the same, convincingly felicitate the Vedic plan to take shape in the name of Hindi. It is the burden of this critique to unravel the horns of this dilemma and provide an inclusive vision of fulfilled life for everyone. Yet, the Vedic Aryan-mind-in-diffusion and dispersal is a modern army led by a troop of all leaders who are exclusively heavy-set with power, everyone of them in reach of fathomless resources and loaded with the ingrained urge of Aryan

race ascendancy—they are wakefully alert to see it not happen. They maintain the Egyptian Sphinxes-like stare from every nook and corner; they just do not have it in them to work towards the inclusive humanising culture. It is the compelling vision of our time. Promotion of Sanskrit in any form is not the prescription for it. The building of the integrity of our culture, apart from grassroots' awareness of it, needs vigorous historical and cultural enquiries, among others, to keep things straight as an honest account of us based on facts.

Vedism - the Most Successful Missionary Drive

Vedic Aryan assumption holds that Vedism, now mysteriously transposing itself as Hinduism, was never a missionary faith. In the Vedic mind, mere acceptance in enduring the unacceptable by others was equivalent to moral justification. As usual, it is a canard. Leaving aside the ambivalence regarding Vedism or Hinduism as a faith for the moment, this analysis limits itself to Vedism in terms of its values that have conditioned human behaviour in producing a common *kuttai* mentality among Indians of all faiths. The spreading of the values of *varnashrama dharma* of accepting the given conditions and conforming to everyone else (the *kuttai* mentality) was consistently pursued with great commitment and passion by the Vedic mind. It is contended that these aspects of commitment and passion, in real terms, have exceeded any other missionary preparation and effort. The point that has escaped every commentator on Vedism, Aryanism or *Aryavartha* is that, every single person of the brahminical variant of the Vedics, had been culturally soaked and stained from very young age to stand witness, wherever one happened to be, to the *karmaic-dharma* law which exuded racial superiority, exclusivity and apartness in relationship with others. This heavy load is implied in our choosing of the phrase – *Vedic Aryan-mind-in-diffusion*. The loaded implication, astounding as it is, was pumped into the legions of souls made to commit from young age to disseminate with oneness of purpose its vision of *Aryavartha*. Every one of them naturally displayed one's missionary zeal as a matter of being true to oneself in daily living and in the minimal social interaction one had with others. All of these toddlers did that with circumspection, unobtrusively, humbly, moderately, or with exceeding arrogance. Being exclusive and exceptional was, literally, a matter-of-fact ritualised daily devotion before deities. Every one was reinforced to display one's identity as an exclusively exceptional being with uninhibited ease of being natural and normal about it.

Strangely, that clannish hubris alone preyed on the weakness of others into their subjugation. Vedism had no message to preach. It was irrelevant for its enterprise. Offering of spiritual message to the souls of individuals was totally alien to the Vedic missionary purpose, as it was entirely irrelevant to its purpose of spreading *Aryavartha*. All the same, the Vedics could also turn around and claim credit for not preaching to others as others do.

Absorption of Others' Faiths not seen as Subverting: Clearly then, conversion of individual souls was never the aim of the Vedic mind, for which it had no need or capacity. Vedic mind's purpose was to uphold Aryan race supremacy over others now and make it the ordained feature into the eternity of *Aryavartha*. The Vedic brahmin's individual witnessing of that message by his/her commissioned commitment was all that mattered. Taking over the non-Vedic cultures within its purview was the imperative of the Vedic Aryan-mind-in-diffusion—call it conversion, absorption, incorporation, co-option, erasure, or destruction of the substance of cultures involved, it made no difference. Vedic mind was not sincere in the acceptance of pantheistic deities of the land and imposing the incomprehensible Sanskrit lingua in the rituals through the mouths of Vedic priests. These mattered nothing to them or the believers in them. These pantheistic features were just odds and ends along with great features of ancient cultures that were homogenised for the purpose of *Aryavartha*. That process had been intended to subvert true and genuine faiths of people in relating to their earlier personal gods and goddesses. It also meant the outrageous consequence of thousands and thousands of natives summarily removed from priesthood roles to their own gods and goddesses. Those priests were readily replaced by sons of Vedic

brahmins ever in search of lucrative slouching jobs, now as priests. Spiritually, to a common devotee it meant the sudden loss of the experience of the uncanny spiritual ambiance of one being placed in the presence of the awesome deity of grace. It has had the unique, native, refined linguistic expression – *tharisanam* (Tamil), which no other linguistic expression is said to bring out the intimacy and depth of the spiritual idea of God's grace. It has been sanskritised as *darshan*. A Tamil term transplanted to Vedism lost the depth of its original meaning of grace all of its own.* That was the fate of the homogenised gods, goddesses, temples etc to its Vedic heritage. Subsuming of other cultures *ipso facto* meant taking over their cultures on which stood their faiths, values and ordinary sense of being human. It may not quite fit the definition of conversion, as generally understood, but, strangely, its seemingly spiritual incorporation of others' religious traditions was an extremely clever political subversion of others' religious traditions and values for the triumph of Vedic political dominance over the entire land. Subversion of other faith-traditions to serve the Vedic political design was a stark historical fact. It was the absolute victorious truth that Vedic Aryans lived by.

It is immaterial if one is not able to call it conversion, but the subversion of native faiths was no ordinary matter of conversion, as will be illustrated in the next chapter in the subversion of Tamil Saivism and Vainavam into sanscritised Shaivism and Vaishnavism. It was a horrendous topsy-turvy situation of genuine ordinary peoples' faiths turned into faiths for the political goal of *Aryavartha*. The greatest anomaly of the paradox not noticed is that today the utterly irreligious notion of the *Aryavarths* race dominance to maintain political and social control is masquerading in the shroud of Hinduism as a religion to be protected under the religion clause of the Indian Constitution. One can make a legal stint on that, but that is not the point. The point to note is that under the pretense of not being a missionary faith, Vedism shrouding its *Aryavartha* secular design has clamped its iron grip on the culture of India and its overseas dispersal while successfully making a *fait accompli* case.

It is in that light that the hollowness of the claim of Vedism, now as Hinduism, that it is not a missionary faith could be viewed. The truth (not the Vedic truth) is that a belief or no belief in any deity of the Hindu pantheon, or a belief in a deity outside of the pantheon mattered one bit as long as everyone accepted the given Vedic values and the *kuttai* pattern of life. Those values and the life pattern were the well-laid building blocks to bring about the Vedic truth of *Aryavartha*. All religions of India could exist within, but nothing could rock the bottom of the Vedic vessel that is sailing towards its goal. Formal conversion of foreigners or other faiths into the Vedic fold would be irrelevant and not sought, unless one wanted to enter the conformism of the Vedic fold and submerges one's oddity in it, as may appear to Vedic virtue. Think Vedic, and Hinduism becomes all things to all people with the virtue of tolerance. Well, the Vedic mind's grafting of religious tolerance as its virtue, as it emerges in the Constitution of India, has significance only in *Aryavartha* Vedic context. Threat to our heritage, meaning, no longer a threat to Vedism but to Hinduism > and to meaning a threat to being a patriotic Indian, has become the Vedic missionary posture to subdue any perceived threat to the Vedic established order of things. That orchestration shall remain a permanent and eternal truth, and everything else is irrelevant, inconsequential or just a *maya*, a passing phenomenon. Whose heritage and whose inclusivity or exclusivity does the pronoun 'our' indicate, are important questions for this inquiry that have been explicated elsewhere.*

Historically, Vedism was consumed entirely by the secular vision of *Aryavartha* for the ascendance of ethnic Aryan racism, and the Vedic mind had spent three thousand years in gathering every native culture in the entire Indian sub-continent within its value orientation. In the course of years, the Vedic

* Which would be a contradiction in the context of Vedic values of *varnasrama dharma*. See Paradoxical terms -- Sindh ..Hindu...Hinduism, pp. 188

* See pp. 102, 115, 213

mind's own grasping of cultures, selectively and indiscriminately, was able to knit together the social, economic, political, religious, metaphysical, mystical and historical strands of original cultures into a single and long lasting seamless web. At least, it has appeared to be so. The web was able to withstand the turbulence of many a storm of ages with the zealous Vedic mind mending and reinforcing the fundamental seams of the netting, and miraculously extending its lifespan. It is indeed an unparalleled awesome phenomenon. In reality, it was a well-honed missionary drive for imposing Aryan racial superiority and to achieve that truth. By comparison, the single-minded persistence and thoroughness of the Vedic Aryan-mind-in-diffusion, and its success story of millenniums that has deeply affected a billion and more people of Indian origin today should eclipse every other missionary work shrivel into insignificance.

Racism – Exclusive Attribute of Vedic Aryan Mind

The fateful encounter between the waves of migrant settlers that spilled from the arid land, now known as Iran/Persia, over the passes in the Hindukush ranges in the northwest was mostly uneventful as there are no evidences to say anything otherwise. It was aptly not an encounter but something of ingress of sporadic chain of abject people of the same cattle rounding stock over several hundreds of years (beginning about 2800 CE). Such stock of periodically broken links could not be considered as having had oneness of mind or oneness of culture between them. The nature of their settling down is not the focus here. One may hazard with hindsight that these people so seen nevertheless had two stark facts naturally shared among them even seen as broken links in meeting natives of the land at different times and different places. One, the Aryans were a fair-skin race and two, the natives were dark-skin race. There must have been a sort of mutual flinching on the part of two sets of ordinary people, as they were to see each other's humanity in two stark colours. As small groups of straddlers, they would not have invoked any resentment or hostility among the natives. Both racial groups would have certainly known who was an insider and who was an outsider to carry appropriate behaviour towards one another. In view of outsiders' destitute condition and the insiders' many comforts of their settled life and advanced material culture, the former would have thankfully accepted their severe dependency on the insiders, and the later would have easily extended their help to the needs of the settling outsiders without any sense of sacrifice or generosity. This situation of dependency of the outsiders and a sense just giving on the part of insiders to the needs of outsiders was almost the nature of encounter for a long time. Any threat to one another was inconceivable in that encounter. It was a meeting and mixing of men and women and children of all ages. The first flinching among strangers generally wore off and the mutuality of genders of outsiders and insiders became evident early on in their being just human to one another.

As a result, certain things rapidly became self-evident. One, a great fascination of the insider men and women for the fair skin of men and women of the outsiders could be observed readily, more so than the other way round. It was just the way it was. Two, mixed offsprings also became readily evident soon, marginally to begin with and more in number as time went on. Three, elders of outsiders probably were the first to take note of this race-mixing as a threat to their slender fair-skin kind that was barely being replenished regularly afresh from their kind from outside. Four, they also realised that their dependence on the insiders was a matter of their survival. So, in knowing the weakness of insiders for their fair-skin, elders of outsiders intuited to turn the weakness of the insiders as the fascinating asset of the outsiders to be used very discriminately. So, while narrowing and eliminating the race-mixing conviviality at the common level, they began intelligently defraying their fascinating asset with the royalties and power wielders of the insiders. Five, from then on occurred the sea change of relations between outsiders and insiders in general with the gaining of favours and privileges and disdaining of the common people who became a nameless race of dark people, just Dravidians. Dependency of outsiders over insiders was turned into domination of outsiders over insiders in pretty short order. Race based on pigmentation became the pronounced dividing line of mental and physical conditioning of

outsiders and insiders as being of two races—the Aryan superior race and the Dravidian inferior race, the Aryans now calling all the shots for the Dravidians to abide by.

The brief paragraph above of reconstruction of the changing relations between the incoming Aryan clusters and the natives of the land over a thousand-year period shows the steady depression of natives into inhuman and nameless race designation of Dravidians. We have known that the racist Aryans had developed pretty early the clever habit of leaving their tracks covered by not recording anything even in the newly acquired literary native language. The feeling of superiority in the simple fact of Aryans were of fair colour was bizarre, particularly, amazing for a pastoral people of unkempt ways and long dependency on the natives. In any event, the instant colour consciousness combined with the intoxicating notion of establishing the ascendancy of a negligible Aryan race minority on the entire sub-continent as *Aryavarta* had developed early in the course of Aryan settlers becoming assertively more nativised (civilised) than the natives themselves. It has had the most fateful consequence for all ancient cultures of the sub-continent that lay in the Vedic Aryan path, whose names were promptly erased from memory by the Vedic mind. Still the Vedic habit of erasing is not a spent out force. An assumption of Aryan entitlement to subordinate Dravidians everywhere became naturally fixated in the minds of the fair-skinned Aryans.

The other equally critical side of the Dravidian equation was that the dark-skin natives appeared to have equally accepted on their part the notion of one's being fair-skin was something nice and better, and yield to it deferentially and go after it. In other words, fair skin in itself became the Aryans' supercilious tool to naturally induce the acceptance of a subdued status, even as a self-abnegating act on the part of the dark skinned. The apparent complicity of the dark skinned in their own subjection does say something about their fecklessness but talks volumes of the adroit duplicity of the fair-skinned-self-conscious minority to drain away the dark-skins' mental, moral and even physical capacity in the long-drawn obsession of Vedic Aryans to emaciate the humanness of the natives by the addiction of aryanisation and, later, sanskritisation. It is an exceptional phenomenon in the annals of human subjugation that the very effacement of an overwhelming majority of people by a minority, for reasons of one's pigmentation became the most critical and enduring theme of the misnomer known as Indo-Aryan culture. It cannot be understood in terms of slavery, serfdom, feudalism or any such similitude. Its preferential presumptions of fair skin are extraordinarily local and pervasively ingrained in the consciousness of everyone wearing the Indian mask to this day. The epithet 'Indo-Aryan culture' speaks no less of the racism of the English colonisers and the early European scholars in general. Obscuring its virulent theme of Aryan race domination, it is one of the pervasive factors of Indian social intercourse, of mental calculation of what social classes (caste) one may belong to by the desirable shades of skin even at the first instance of meeting someone. Our matrimonial columns (including the inevitable birthing scenes) reverberate rather cheerfully the instinctual colour obsession of practically everyone. It was the original malice implanted in the racial mix of Aryans and the so-called Dravidians resulting in the longest story of race-colour-tinged exploitation the world has known.

It is crucial to note that the colour-conscious superiority was exclusively that of the Vedic Aryan race. The natives of the land made into Dravidians by Aryan racism had absolutely nothing left in them in their *kuttai* condition to think of themselves as a race. They never could even dare to share their dehumanised life in the permanently penned in *kuttai* environs with anyone. Racism is known by the touted pride in the purity and superiority of one's race. Race-supremacists are known by that definition. Aryan racists of the ancient days of the Indian sub-continent were the original designers of that definition and have lived by that successfully in India to this day. Of course, as masters of mystification they could cover up their never-ending deceits and bluffs under a whole lot of smooth spiritualised fluff, which the crude European race-supremacists have dourly lacked. As for the so-called Dravidians, that designation was not their choice for the natives to brag about, to offend anyone with or to rise in defense of it anytime. Neither in the name of purity or impurity could they shed it.

This much needs to be said and said forthrightly: The colour-tainted racism came with the Aryans. The natives of the land carried no race consciousness of any kind at all before and after Aryan intrusion in their lives. They had lived and thrived in materially advanced cultures with names of kingdoms and themselves as different peoples. As maritime traders they had met many races and had many foreigners' trading colonies on their own homeland. These have been erased totally from memory not just by a thoughtless, barbaric, philistine tendency of the Vedic Aryans but also by a calculated scheming by Aryan racism to remain dominant for all time. The Aryan attributed 'Dravidian' designation aimed at utter subjugation of the natives by negating the very humanness of everyone of the dark colour on the land. Thus the first vile act of Aryan racism was in erasing the names of peoples and cultures by naming them by an undifferentiated designation of Dravidians, the race of dark colour. The Vedic Aryan mind had chosen to be non-historical and anti-historical to be able to erase, deny, forget and bluff through without contrition.

When the Aryans were seen pleading with their lord of thunderbolt, Indra*, to come and fight their battles against dark skin people living in fortified cities and towns (for want of original name now recognised as the widespread Indus culture) it revealed several historical facts: One, the nativised Aryans had already brought under the Vedic regimen some native kings and their forces to be able to engage in battles in their name and besiege fortresses. Two, rightly, there were innumerable kings and peoples of the ancient world that resisted the thrust of the Aryan racist design. Three, only in the instance of appealing to Indra for assistance was the first known tactical slip in Aryan racism's obsession to project the image of Aryan invincibility. Four, the intervention of Indra nevertheless showed that Aryans had had considerable resistance in imposing their racism on others. These have been erased and not mentioned anywhere. The Vedic mind has been able to project a smooth flowing culture of harmony and peace under its wisdom by unashamedly acting as though there was no problem with the wonderfully evolving culture. That unashamed standard stance of Vedic mind only speaks of the questionable nature of the racist mind. Nothing had evolved smoothly in the vast land of creative cultures with the mind-bending Aryan racist plan. This critique has illustrated that all resistances were covered up in duplicitous ways. Contrary to the feigned smoothness of its racist operation, it is evident that at the very beginning of the conception of the *Aryavartha* plan, it began to fall apart. Call to Indra reveals stiff resistance from the natives. It was perhaps the first slip of the tongue, literally in the Sanskrit tongue as well as figuratively, the Vedic mind let out its frustration contextually.

Normalcy of the Racist Slur 'Dravidian' in the National Vocabulary: In this perspective, the prejudicial and racial appendage of the term 'Dravidians' to refer to the original natives of India is truly offensive. Yet, the questionable racist slur has now been imbedded in the national anthem itself in recognition of the South as the Dravidian land. One could argue that it was not meant to be a racist slur. Nevertheless, it is a cruel irony that several political parties and cultural groups in the South have mushroomed under the same rubric of 'Dravidian' as a competing act of liberating themselves from the oppressive race consciousness imposed on them all by the malicious Vedic Aryan race consciousness. The racist term Dravidian had been so ingrained into the mind of everyone that it has come to abide as a natural and normal term like Aryan, Hindu, karma, dharma, paraiah, and such. That is the way of our life, our people are wonderful in living with what is given! Innocence is no disclaimer to the ugliness of the spots others are forced to wear. Those 'others' are now happily included in the Vedic exclusionary term of 'our' clearly for the survival reason of minority race domination.

* Indra has been readily assumed to be the chief Aryan God even before the Vedic time. We had conjectured that the early Aryan clusters settling east of the Hindukush had not brought any religious tradition to speak of and they subsumed the gods and goddesses of the natives as their as well. Scholarship is now affirming that our reasonable speculation that Indra, the supreme god of thunderbolt was indeed the deity of the natives as well representing the moon. The term Indra and Sindh (the River Sindhu) being cognates is to be noted.

Here is the news to the Vedics and all other gullible ones in tow: the development of the culture of the Indian people/s is not our National Antham (to read as *andam*, meaning closed) chapter with the finality of Vedic pronouncements, including *Aryavartha*. There have been modern attempts to get rid of the Aryans' oppressive rubric of 'Dravidian'[□]. The most significant of them in the last seven or eight decades on the part of our oppressed is to tell the Vedic Aryans in their face to get off their backs that the Vedic Aryan power of naming/name-calling has come to an end. Instead, they have chosen to name themselves as Dalits, the expression of the first historic collective awareness of having been oppressed—the voice of our people against the longest lasting human oppression by Aryan racism. This self-assertive calling of themselves by their own choice of a name graphically denotes three things: 1) that they are free at last from the clutches of Vedic designation, 2) that the Vedic power to name them or anything in the new humanising culture has ceased and will be exposed for Vedic manoeuvre, and 3) that their struggle to uphold their humanity as human dignity had never been tolled before in our history and will not stay with bits and pieces of special favours. Denying the naming power of the Vedic mind of more than three thousand years of its imperium is in itself a signal achievement of the Dalit movement. Profoundly, it is of broader implication to the gamut of Indian mind to sever itself from the oppressive archaism of the Vedic mind and call those that stand by it by its proper name – Oppressor. It is the necessary way of drawing attention to the Vedics' dodging of accountability to their erasing of historical names of ancient peoples, kings and their cultures. The slander of the epithet 'Dravidian' was meant to reduce the most advanced cultures of the time to an undifferentiated mass of subdued race for the plain reason of erasing any memory of their having stolen the glories of pre-Vedic cultures. As makers of a new engineered culture that must succeed, Vedic Aryans had to stand tall in their mystique as the creators of every one of its parts.

As to the attempts to gain immediate relief to those still caught in the abject mentality of *kuttai* conditions, the proffered results are palliative and pitiable. There have been crumbs from the large Vedic table (Government of India and the attachment of 29 States and 7 Union territories put together in counting) in the form of reservations, scholarships, financial assistance, lunch programmes, and educational reforms etc.etc. The entitlement to a full recompense for the criminality of the historic wrong perpetrated by the Vedic Aryan mind to our entire culture cannot be the crummy overtures to any segment alone. The recompense can be moral and legitimate if it is the beginning of the humanising process of cultural transformation. For the virtue of that transformation to prevail, it would be incumbent not to let any role to the openly confessing Vedic mind-in-diffusion in the shaping of the humanising culture. The longest lasting untrustworthiness of the Vedic mind stands glaringly in the limelight. For that very reason, we could say: Beware of the social reforms bearing Vedics. The liberal democratic politics that the Vedics have helped to create has historic reason and resources to control. They are now widely manifest as excellent co-opting means for furthering Aryan racist interests. They do not have to invent legends anymore to mystify their motives. Liberalism and democracy would be equally adequate to serve their proverbial art of mystification. Their monetary and political inducements offering positions, concessions and partnership in coalitions are their naked power display as masters as it had been and as will continue to be. As grassroots orientated critical thinkers and activists, the grassroots' movement needs to keep its nose to the ground in raising the humanising awareness and stay clear of formal politics.

It is most unfortunate that the egregious racial term of Dravidians became popular with anthropologists and other scholars so as to be accepted as a legitimate linguistic term to identify a segment of our people who have every native claim to everything grand about our culture. As conventional scholars making a living, they go by accepted habits and practices. These are the accepted

[□] New linguistic research is claiming that the term Dravidian was in all likelihood was a corruption of Tamil in its original sounding of Tamiz. That does not alter the fact that various ancient peoples of the sub-continent did not go by any single racial nomenclature. The Vedic Aryan employing of the term Dravidian was a racist denigration of the ancient peoples of the sub-continent. Its continued use is unacceptable in this day and age of clearly developed linguistic cultural identities.

stuff of courses as classical or oriental culture of India that are taught abroad even with an emphasis on objectivity. In our school and college curriculums that are not particularly nurtured in scientific temper and objectivity, the textbooks and the so-called teaching based on them let the reigning racist cultural habits and simply identify Aryan and Dravidian as their intellectual classificatory terms. As to the racist Vedic cultural values and the humane values and the resultant monumental achievements of our ancients there is nothing to be learned in comparison from their minds or their textbooks yet.

Naturally then, of the many absurdities floating in our cultural stream, race consciousness as Aryans and Dravidians continues as the ever-clogging logjam. Conventional scholarship has no time for such stuff. It is necessary to remind that the Vedic mind that initiated and maintained the Aryan race consciousness would only be delighted to have Dravidian race consciousness ranging against Aryan race consciousness. It is hoped that the Dalit movement would deny it of that pleasure. Another point needs to be highlighted here again is that Aryan racism was not of any foreign import. It was very much homegrown after Aryans became conscious of the unique advantages of their fair skin to survive well without sweating in the course of them being nativised. It was not due to any hostility from the natives. Their long nativised residence in the *kuttai* environs of the land they had made entitles them to be natives of the land as much as any despite their bad behaviour. But the Vedic Aryans' race mentality, for reasons seen in this writing, choose to maintain an outsider or an 'apart from the rabble' attitude towards the vast majority of the natives of the land. In fact, their perceived alien-ness by others is simply a true reflection of the Vedic Aryans' own choice of wanting to be apart from and remain un-integrated with the main stream of life. The choice of alien-ness by Vedic Aryans that is reflected in others' perception similarly is no longer admissible on any count. No one has a right to play games with the integrity of our culture any more. But the current vacuous spectacle of desperation on the part of the Vedic-mind-in-diffusion claiming the ancientness of everything to themselves as natives of the soil, including the one conjured up as Saraswati Civilisation presaging the Indus Valley Culture⁷, is comical, pathetic and highly deplorable. As a question of wonder of wonders, it may be directly asked of the Vedic Aryan mind: When would you come to sense on your choice and others' perception of your alien-ness?

Racism of the Vedic Aryan Train of Thought

The fixation of *Aryavartha* as a snowballing madness of survivability became fatefully inevitable on the part of a ludicrously small number of people of superior Aryan race consciousness to dominate. In its train, the un-social engineering that was unfolding had to appear as divinely ordained for its browbeating success. As a natural progression of human insolence, it inevitably ended later as I Am that Mind (*aham brahmanam*). As it was intoned in the sacred tongue of Sanskrit, it had to be true and eternal. To the Vedic Aryan mind, the certainty of that conviction was as truthful as any can be. It was the fixation of their survivability as a dominant minority. That survivability was tenable only by its race consciousness. Its minority number's game of intrigue and deceptions could not but be victorious. That was the truth of the Vedic Aryan mind. Such implications are astounding and obnoxiously *sui generis*, as it is out of the ordinary.

In concluding this section on the Vedic Aryan racism, the Dalits are all of us who feel the oppressiveness across the racist categories of Aryans and Dravidians. They both are Vedic mind's creations and they are not abstractions. We have exposed the mystical fluff about them. In this light, much research needs to be done to bring out of the vernacular traditions the erased names of peoples, kings, languages, religious traditions, inventions, tools, musical instruments, literary and other cultural attainments of the pre-Vedic cultures. In addition, there are plentiful missing elements, gaps,

⁷ on Saraswathi claim, pp. 203-207

innuendoes, and contradictions in the so-called Vedic narratives to provide us with much resource to draw from in order to begin the work of renewal of our inclusive culture. It is also time for various cultural groups to begin wondering about the Vedic racist presumptuousness of the term ‘Dravida’ that is ringing in the National Anthem. We cannot renew a culture of integrity on historical prejudices and misrepresentations. Similarly, the suave ‘that is the way we are’ of the natural and normal sounding terms like Aryan, Hindu, karma, dharma, paraiah, kshatriya, Vaysia and Sudra among others that have come to adorn our social conversations without flinching have to be addressed in the light of this critique. It is time to stop wallowing in the Vedic rationalisation and become uncomfortably aware that they are our debilitating cultural flaws that others have come to know of us as our weaknesses, not our moral strengths. We shall not hold brief any longer for the Vedic mind’s criminality in remaining firm with its racist *Aryavartha* design. It had compromised the life of all of us across the willfully manufactured racial divide of Aryans and Dravidians in the past and it will certainly do so in the future if not called to order.

The Bhagavad Gita

A note on Baghavad Gita is crucial to get an historical understanding and the unraveling of the Vedic mind and its *karmaic-dharma* social order. Bhagavad Gita is ranked on par with other ethical treatises that have impacted the minds and behaviour of our peoples. Our focus primarily is to determine the historical context of some of the Vedic values that have moulded the modern Indian mind. Contextually then, there were circumstantial conditions that could be reasonably construed as impelling the Vedic mind’s composing of the Bhagavad Gita. The contextual backdrop was the same as the one drawn for Veda Vyaser. The time of its composition could be anywhere from the beginning of Common Era to 600 CE. Cross-referencing has been helpful in arriving at that time-frame. Vedic claims based on astronomical, astrological, linguist and ideological sequencing are not helpful to establish any ordinarily perceivable historical context. All of them, primarily by scholars of Vedic bent, don’t even attempt to trigger reliable points of history to connect. The reasoning of the Vedic mind to rationalise the existential *kuttai* universe with the usual resort to legendary mystification is understandable for their ends, not for any one else’s. By cursorily scanning the historical fragments of the north and the south of the sub-continent from 700 BCE to 700 CE, one may venture to identify the triggering points to connect.

The long time embracing Jainism and Buddhism at one end and Tamil *thathuams* at the other shows the consistent and strident aryanising mission of Vedic Aryan-mind-in-diffusion. It struggled as it did against formidable minds of Jain, Buddhist, Christian (a near deliberately erased tradition) Saivism and vainavam traditions by commissioning Bhagavad Gita (probably around 1st century BCE or later) in self-justification as well as for scripting the Vedas. To admit any of these intellectual, rational and theistic traditions in Vedic narratives would be a veritable can of worms. By choice, the Vedic mind would act superior to them all by just not recognising that any existed. That it was not able to do. Instead, in its wonted cultural fashion, the Vedic Aryan-mind-in-diffusion worked at it by whittling every one of them down and subsuming the doctrinal essences of them as much as possible. The credit for the originality of whittling down certainly could go to the Vedic mind if it ever could explain the amassing of contradictions gathered in its attic as a result. In any case, none of its overtures to subsume was meant to erode the Vedic *kuttai* universe and the Vedic Aryan brahminical authority to preside over the Vedic scheme of things. Apparently the continued resistance to Vedics’ aryanising cultural swarming from unyielding cultures had to be dealt with. There was clearly a pressing need to re-enforce the doctrines of their odious *kuttai* system against still prevalent resistance. Such a re-orientation to Vedic doctrines was all the more necessary to millions of scattered Vedic Aryans, particularly the priestly young swarming all over to keep their missionary zeal upright.

The Bhagavad Gita (Gita for short) is recognised as the highest Vedic scriptural authority. Its speculative metaphysical abstractions on the meaning, purpose and end of life are not the focus of this enquiry. It is not found to be of critical importance to refer to Manu, the mystical progenitor of the code of Vedic laws governing the Vedic *varna* and the details of behaviour of everyone, not to mention the degradation of women in the Vedic society by extention in the larger Indian society. This critique would stay within its limitations of commonsensical understanding of the existential human conditions as they fared in Indian culture. This writing attempts to explain the gaps and develop historical perspectives where they are missing. Gita is exceptional in a very extraordinary way. Gita could be considered as the first idealised neat exposition and justification of the Vedic social order and its social ethics. It was after the fact of the system had been in existence in a very arbitrary, irrational and browbeating way for thousands of years. The question arises as to what made the self-satisfied Vedic mind stir up so as to justify itself? To stir up anything was not a very Vedic thing to do. Apparently, it was not in response to any kingly order or an enquiring assemblage of kings and lords, or to any pleadings of the *kuttai* panjayats (self-governing village councils). It certainly was not due to any prick of conscience to provide any palliative balm to the *kuttai* residents. Gita certainly appeared to smooth over the existing *kuttai* conditions. This makes one wonder, why the 700 odd verses of Gita were grouped as part of the genre of Vethantic compositions, which were purported to have marked the death, end, closure, fulfillment or completion of the Vedas! From whose perspective was that most self-satisfying feeling of completion? What could possibly be the historical context for such a gloating feeling to the Vedic mind that needed reinforcement of its well-worn ways? It certainly was not indicative of the stoic self-composure the Vedic brahminical mind was accustomed to.

As to the message of Gita, its exalted admonition to everyone to bear or accept the existing conditions of life unattached, by not counting in terms of gain or loss as one faces the challenges of life, is the gist of it in plain language. The *Krukshtera* battlefield scenario makes that message an awfully sanctified struggle all the same. Come to think of it, it is a call for the regular commonplace run-of-the-mill smooth stuff of the *kuttai* milieu that was historically true throughout and to continue that way. If there were grim and terror aspects of it like the *kuttai* inmates committing suicides or killing one another because of unbearable inhuman conditions, let alone rebelling, the world never came to know of them. The Vedic's were never historical minded, for a reason*. The Vedic mind took care of them for the higher purpose of showing the smooth functioning *karmaic-dharma* laws, which allowed nothing to count as gain or loss in the end. By making the Gita the pronouncement of higher beings, it was made clear that the Vedic *dharmaic* *kuttai* milieu sanctioned by the ancient Man, *Purusha*, now sustained by Krishna, the very incarnate of Vishnu, has had divine sanction. In addition, it also foretold that the divine intervention had ordained the Vedic scheme for eternity. In other words, the *Aryavartha* of the long lasting Vedic vision was no passing phenomenon but a significant part of the consummating eternal scheme.

On the other hand, if it were supposed that Gita was meant to sanctify the enlightened management of *karmaic* duties in the *kuttai* environs, it had to be true, as it had been made to operate that way by the Vedic mind that maintained that system. But, empirically, Gita's high-minded literary and metaphysical clarification of the well-worn *karmaic-dharma*, in all probability, delighted the esoteric needs of the Vedic elites for their own lounging delight. If it were meant to assuage anyone or anything, it certainly was not meant to prick the conscience of the Vedic's, which they had resolutely disavowed. As we have seen, to admit of moral conscience is to negate the historicity of the Vedic mind. That wouldn't help our inquiry. The historicity of the Vedic mind without historic context is our intriguing puzzle.

Gita's Grandstanding of Human Oppressions

Our interests in the Gita are not the legendary characters, the philosophical and metaphysical questions it raises for whatever purpose, or its literary merits. Our interest is limited to see what occasioned the *karmaic-dharma* law as refined by Gita. All said, in plain terms, the Gita in sanctifying *karmic-dharma* ethics of the Vedic scheme had indeed ordained the ways of oppression and exploitation as valid and the submission of the oppressed to the ordained system was valid as well. In truth, Gita had made no qualitative difference to the functioning of Vedic system at any end, either with the priestly establishment or with the lowliest sudras. In a convoluted way, Gita was grandstanding Aryan racism's art of rationalising *karmaic-dharma* values for the comfort of its own racist ranks. Incidentally, it has also been intellectually awe-inspiring to others who are enthralled by the exalted literary expression of abstract ideas for their own sake. In reality though, they were not abstract ideas for the sake of linguistic delight. Those ideas of Vedic values were and are the most oppressive ones of real people in life. Wonder of wonders, most of our people is led into celebrating the *Aryavartha* vision of racism. While murmuring sordid tunes within, they are made to wear the cheerful masks referred to in the early pages.*

If Gita were to be seen in the tradition of seekers of enlightenment as in the Jain, Buddhist, Tamil thatthuam traditions, it could be seen as a burning desire of the Vedics to seek enlightenment on their existential quandary. For instance, the conundrum of the Vedics' utter dependence on others they oppressed in their compulsive need to exploit the oppressed could be perceived as the Vedics' existential quandary. There is no luck for such a wishful concession to the absent Vedic humanity. Decisively, Gita's message was not any type of self-examination for contrition. Any hint of contrition would be un-Vedic. The Vedic life had been a soma-drunk[†] balancing act of successive denial of the nature of their dependence on others that they oppressed. And the life of the oppressed had continued to evidence the same droning rhythm of the *karmaic-dharma kuttai* chorus. Gita's flourish of finale[‡] was not any reprieve for the oppressed but more of the same in the ever-dinning continuous chorus. As for the voices of the oppressed, which the Gita never showed any indication of having communed with humans of *Paraman*'s creation, their ever sullen murmur in being *kuttai* inmates never figured in Gita's elaborate musical score. Nevertheless, the *kuttai* inmates' mumur was the little spark left in them of the innateness of their being human, as if differentiating them from the croaking frogs in the *kuttai* parable. This enquiry finds Gita's sanctification (rationalisations) as no cause for celebration. The literary excellence of Gita belonged to the category of exceptionalism and triumph of Aryan racism. The Gita inspired *kuttai* mentality of our *kuttai* parable still operates smoothly as a truism—"this is the way of our life". Despite the rubric of *veda andam*[§] attributed to Gita, even as a misnomer, the composition of Gita had served the Vedic purpose then and exemplarily continues to serve the same purpose to this day.

Probable historical context for the Gita

The Vedic mind in its calculative ways of mystifying itself never provided the context in time or place for Bhagavad Gita's acknowledged spiritual greatness. The intervention of the other world's spiritual beings in the performance was a necessary supportive interlude to make the long-standing

* *Soma* was an intoxicating Vedic offered as an oblation to Vedic gods and imbibed by them as well.

† As an aside, surprising as it may be to many, the terms *vedam* and *antham* are two Tamil words for scripture and the end or completion of things (Adi=beginning and antham=end). The term Antham like in National Anthem is also derived from Tamil *antham*. Similarly, the Brahma or Brahman are rooted in the Tamil perception of God as the *Paraman/Perumal*, the Lord of grace of the universe. Strangely, Lord Vishnu and his avatar Krishna in the Vedic colour -scheme had to be representatives of Dravidian pigmentation, if not anything else, have played a role in the decisive outcomes of the battle of *Krukshtera*. The Vedic employment of Tamil ideas, words and even of Dravidian inspiration is most intriguing even if most distorting of the original meanings. A thorough linguistic research is in order.

mundane message stick cheerfully on a higher plane. In its putative wisdom, the Vedic mind had the Gita composed and inserted as a metaphysical conundrum in the most improbable context of a war scene of the epic Mahabharata. In all probability that insertion into battle scene was more appropriate to the still ongoing struggle of the Vedics in making their *Aryavartha* design prevail in the South. It is our keen surmise that the Tamil ethicists from 5th to 9th centuries CE, almost like in a philosophical class action, had unhinged the Aryan race doctrine that had been wrapped in irrational layers of religious sounding mythical fluff and practice. That needed a rebuttal, which was provided as a metaphysical treatise. It was to make the very vilified Vedic *kuttai* system an exemplary paradigm for transcending human limitation anywhere. In all Vedic mind's calculation, the Vedic mind in itself could not be seen as having any sense of limitation for it to overcome. Apparently the new universal paradigm had no bearing on the brahminical Vedic mind that had no problem with limitation in its arbitrariness. Further, after a long drawn frustration of the swarming Vedic Aryan-mind-in-diffusion, its impending final victory over *Tamizagam* provided the finale' of the context for naming the *Upanishads* containing the Bhagavad Gita as the end or completion of all Vedas. It could not mean the end of any intellectual or theological struggle in reaching a systematic and wholesome completion of a thought process. Vedic mind did not ever struggle for any intellectual or ethical neatness. As seen earlier, the only consistent thread running through all the capricious, volatile, and discordant pieces of our culture that we can manage to string together is the minority Vedic Aryan determination to ram through any and everything to establish *Aryavartha*. Hence, the end or completion of the Vedic struggle in the near establishment *Aryavartha* in the South could be the only real probability of the meaning of the end of Vedas. With that end in mind, the Vedics could assertively pursue their secular *Aryavartha* goal openly and confidently. The Vedic mind apparently divined that it was time to resort to its *sui generis* browbeating talent in the commissioning of the Gita to mop up the still recalcitrant Tamils. This browbeating talent had been on a periodical show every two to three centuries apart as a way of celebrating and re-enforcing performance of its odious schemes. The result was Bhagavad Gita and, after a century or two, the Epic Ramayanam. For whatever worth, the Gita had made no difference to the continuation of the Vedics' dubious monumental achievement of the *kuttai* universe. Thanks to the Gita, its benign shadowing of the *kuttai* universe has helped to show the Vedic achievement not as what it is, but the Vedics' homogenising achievement. It is broadcast as the grandest cultural assimilation of multiple peoples, races, cultures, religions, and languages by the Vedics' extraordinary mind of wisdom. Understandable the Vedics' chants and daily rituals have not ceased from keeping the Vedic racist wishfulness alive, nor do our school and college curriculums present a fuller picture of the Vedic mind and the crisis of our culture.

In conclusion, this critiques' portrayal of the context for Bhagavad Gita may appear fanciful or whimsical to some and offensive to some. As to the first, it is the failure of the Vedic mind to provide any historical context for its continuous egregious actions that necessitates someone to do the contextual explaining. The willful hurting of our people by a racist minority has been long drawn. The existential manifestation of such actions has to be seen then and now as crime against humanity. That has gone on without historical accountability. The exposing is serious. It is neither fanciful or whimsical. There could be other reasonable or mystical explanations of the context. This attempt here is to get at least a glimpse of it in a very commonsensical way. It can stand on its own. The exposing of the Vedic mind will continue. As to the second group of the offended, it may be simply stated that hundreds of generations and currently hundreds of millions that have borne the brunt of cultural offences by the Vedic mind have chosen and will galvanize into a transforming cultural force for a humanised society for the first time in history. Admittedly, the functioning of the Vedic Aryan-mind-in-diffusion makes it most difficult to hold it to account with the hope of redeeming it. Our priority is to help every one to be fully human again, that is, to become ordinary human again. This is not a tit-for-tat polemics, but to help resolve cultural contradictions that everyone, including the Vedics, are embroiled in.

Sathyameve Jayathe – TRUTH will Triumph

This enquiry has taken the task to reveal the stark truth about our culture unhesitatingly. It would be disconcerting to people who live by its spoils, or by cultural habits than by thinking. Yet, we have been very vocal in making known to the world the truth. It is not the “Truth Will Triumph” kind in abstraction, which is comfortingly uttered as though our culture has a special claim on truth. That slogan does not fill the hollowness of our mindset that accepts the accustomed Vedic given life. It merely helps to cover the lies and deceptions proffered as wisdom. And it is utterly bogus to deal with the details of common life of the modernising culture. Since it only assuages the Vedic mind that has perpetuated the *kuttai* milieu for the longest period in history, it cannot even be maintained in that context that the truth-claim of the TRUTH withers before reality of details. The physical evidences of our *kuttai* environs have not relented, and the attitudes of the *kuttai manam* are assertively present not only in the traditional rural areas but also in all walks of modern life. Our cultural habits have become important in and of themselves as matters of pride. Our unexamined pride of our rich cultural achievements and our supposed exceptional capacity for speculative spiritualism and metaphysical thinking just do not show either the wish or the potential in us to pull ourselves out of our very doleful conditions. The impressive metaphysical talks made in the name of Indian culture are diversionary, self-serving and deceptive. As for the Vedic truth ultimately triumphing, it is not any abstract pedantry but the self-evident concrete truth of *Aryavartha* having become a virtual reality. Hopefully, the commonsensical judgments and insights drawn in this critique would serve as a wakeup call.

Meanwhile, the Sanskrit snippet – *satyameva jayate* – seems to be creeping up all over the land getting engraved on government buildings, public parks and monuments. It has such a soothing effect to let our lives remain unexamined. Only truth will prevail, or truth is victorious, or truth will ultimately triumph—these shades of meaning of the snippet have such a mesmerizing effect. What truth, who said when and to what purpose are the puzzling questions that makes it a typical Vedic conundrum. It is abstract fluff, lacking specificity, and insincere. Lacking in specificity, it is absolutely of no merit in ordinary human conduct. Yet, there is the truth of grave consequence known to the Vedic mind that composed the maxim. As it has been pointed out earlier in several places, the truth-maxim is partly the Vedic mind’s showing off of its mental agility (read gross cunning). That has been one of Vedic deceptions to impress others with the depth of its wisdom or deceptiveness. More seriously, the one truth that the Vedic mind had been tantalizingly making known was the stark truth that *Aryavartha* will ultimately prevail. That is the truth that will triumph. The rest was trickery to make a fool of everyone that had hung in amazement on the hollowness of the unexamined truth.

In historical terms, the Vedics’ triumphal truth has been boldly celebrated since the victory of Rama in the Vedic fable of Ramayana as a victory of truth and light over their opposites. Apparently, all that darkness of the dark coloured Tamils are subsumed in the fabled *Ravana*. Leaving the fable aside, there is the historical sequence to the Vedic truth that is ultimately prevailing. Vedics hung around *Tamizagam* for more than 600 years beginning the Common Era. The Vedics had never experienced before the quality and the length of time of that resistance. The Tamil cultural resistance to Vedics’ saboteuring crude cultural inroads was stiff and humiliating to the racist political assumptions and to Vedics’ Aryan greatness. When the Vedics finally succeeded in succumbing the Tamil culture by unspeakable actions, it was the greatest instance of Vedic truth of *Aryavartha* that truly became triumphant. The age-long obsession for establishing *Aryavartha* over the entire sub-continent became a near reality. That Vedic truth becoming triumphant was the legendary orchestration of Ramayanam. This episode will have further elucidation in Chapter Two. These insights on the Vedic truth that is to this day treasured warmly, secretly and quietly in the hearts and minds of the Vedic Aryan-mind-in-diffusion. This fact is self-evident for everyone to see. The passageways of the truth pervasively wind through ministers, elected and unelected politicians, civil servants, socially minded non-governmental organisations and the Vedic Aryan-mind-in-diffusion and dispersal everywhere. Its vigilante entourage is no less a

significant appendage. The end-result is a general, silent, and ever mindful consensus that would support and sustain any priority that any Vedic mind-setter would generate along the maze's passageways.

The above conditions explain why and how our ancient ethos have not been held up high to develop common awareness. It is time to make the powers-that-be to become aware that their usual naming acts, or their failure to name others and appropriately is under public scrutiny. It can no longer be the accept-the-given official (Vedic) prerogative. The motivations behind the official powers are under the screen of informed scrutiny. For a starter, why not make Emperor Asoka Jayanti Day! It could be commemorative of the ancient humane ethos, the life and messages of Vardamana and Gautama that Asoka's edicts sustained in his messages to the whole known humanity of his reach. His messages of compassion, peace, tolerance, non-violence, and good administration were ordinary human-centred and for public purpose. These universal values of Indian historical, cultural, underpinnings would be worthy to celebrate for the good of India and the world. It could be our own Indian Human Rights Day in conjunction with appropriate highlighting of the Rights and Civil Liberties of the Indian Constitution as well. For it to be authentic, any commemorative write-up on that should proscribe any unhistorical and tendentious imputing that those wonderful traditions have been assimilated by the Vedic mind (the horror of horrors) to be flourishing in our culture of Hinduism (read Vedic Aryanism). That would be gross injustice done to the truths that the ancients contributed, which were formalised and lived by Mahavira, the Buddha and the Emperor Asoka. The very speculation on the Vedic imputing would make their ashes churn the oceans. The adoption of Emperor Asoka's lion, wheel and lotus capital at Saranath as the proud symbol of India is far from adequate for this purpose. It is rumoured that the sinister aphorism *Satyameva Jayate* is quietly inscribed on one of the rocks or pillars of Asoka as though Asoka himself had it done. That would be hilarious because Sanskrit tongue was yet to take a written form in whatever script at Asoka's time*. Apparently, the unchallenged Vedic homogenising would only mount more vigorously with the virtual *Aryavartha* in hand.

Long before the modern world had come to accept the truism 'success alone matters', the Vedics had patted the truism down to become their existential truth. They certainly were the innovators of their truth as a natural, necessary and existential ideal that could be applied unmindfully of any other consideration. Hence, one may concede that the Vedics were entitled to declare—Truth is Victorious/Truth alone will Succeed. It does not matter if Adi Sankarar as the one to have gained the insight on naming *Sathyameva Jayathe*. It had long been in practice as a guiding unconscionable principle without having to sloganize it. It certainly was in his terrain of thinking and seeking. As an absolute abstraction removed from any reality, it has been comfortingly a quotable quote of sheer speculative delight since, particularly by foreigners. It is not like a truth in other systems of ethics but the truth that is unique to the *karmaic-dharma* Vedic ethics. Hence, Sankarar's enunciated victorious truth of our concern is not a shapeless, formless, or ephemeral abstract ideal. It is clearly self-evident and graphically contextual in a long-standing matrix of inhuman relationships.

One may reasonably conjecture that Vedic Aryan mind knows well the hollowness of its truth. It is just a deceptive abstraction. As profound magicians they believe that by repeating the *mantra* of truth they could create more substance of the fluff to fill its hollowness. If the waving of the slogan would keep others' minds off from trying to understand the Vedic Aryan mind, more power to it. So, it should not shock us to hear that the Sanskrit *slogam*, *Sathyameva Jayathe/Satyamev Jayat*, is quietly appearing on the replica of Asoka's Lion Capital * around New Delhi. Yet, it certainly beats us in disbelief. Since

* The original Asoka's pillar with the capital of four lions and *chakra* installed around 250 CE is at Saranath without any such inscription.

it is only a replica, one cannot strictly call that as tampering. But the original message of Asoka could not permit it, nor should the UNESCO's vigil in protecting cultural heritages of the world be unmindful of the misappropriation of original intent of Asoka. There is no reason for the Indian bureaucrats in New Delhi to be mindful of this sinister phenomenon. The unwritten nature of Sanskrit at Asoka's time and the later development of Sankarar's truth-slogam were totally foreign to Asoka's time.^{*} That convoluted unscrupulousness of the Vedic mind is well and working. The world has indeed become the limit to the Vedic minds to speak boldly of the hollowness of its truth.

Nurturing of Aryan Exceptionalism and Exclusivity

As the vision of *Aryavartha* blueprint developed, it was not to be seen as any ordinary socio-economic-political design ever schemed that was to be run by a single, or a few, or many command posts of authority in fortified strategic places. Instead, it was to be virtually the most audacious one that would make every one, sweeping in every toddler to the tottering old to becoming a willing or unwilling participant in it, and to accept it as one's own self-determined act. Yes, the certainty of one's highest spiritual goal of self-realisation in the end would be assured by accepting the given conditions of life in conformity with everyone else's. Doing one's *dharmaic* duty was its own reward. All the same, such an unparalleled scheme in human history from the very ancient primitive raw Aryan instance to modern cheeky certitude of *Aryavartha* could not be brought about without one simple profound fact—the *karvam* mentality of being a brahmin nurtured in the mind of every male child in every homestead of the priestly *kuttai*. It was the Aryan race mentality of one's being a member of the noble race of rulers. This was, or course, contrary to the probable historical nativisation process^{*} of what were insecure new entrants to the settled culture developing the hubris of a noble race. Yet, the cultural inculcation of every male child's being of the noble ruling race had been the kernel of a highly ritualised cultural indoctrination. It was a very informal shaping of the child's awareness of the normal *kuttai* environment from the very laps of mothers and grandmothers. The informal acculturation was followed by a systematic formal learning and training as to what it takes to be a brahmin of higher calling in the life of Vedic *kuttai* universe. The elaborate code of *Manu dharma* is said to contain every detail of the informal and formal curriculum for indoctrination. It wouldn't talk of *kuttai*, though, as it is this critiques' existential substitution for Caste, *varna*, *gothra* and such. The Gita immeasurably facilitated it as a noble race indoctrination with a more refined singsong quality of the fluff as substance.

Every brahmin child naturally displayed early on an idealised view or awareness of oneself as important and superior to others. The 'others' of course were an abstraction, as the child was segregated in its own brahminical *kuttai* with practically no social interaction with other children who were equally segregated in their own. To think of it, it was probably a weird preparation meant not for the life of one's own *kuttai* becoming a training for the management of yet unknown other *kuttais*. It would have been somewhat difficult for mothers and grandmothers to use words of life or living in broader terms of others. Situations that would make an innocent child ask why of things must have been carefully avoided. The learning and training for being exclusive and exceptional was, literally, a ritualised daily devotion before deities. That probably helped to mystify the yet to dawn outside world. In that context, the doctrine of *maya* would have been a ray of enlightening to see reality and unreality as equally exchangeable passing phenomena. In an inexplicable way, the young minds felt excited that it was a very substantial dose of enlightenment for their profession of mystification awaiting them. Thereby, every one was reinforced to display one's identity as an exclusive and exceptional being with uninhibited ease of being natural and normal about it. In any case, Gita's amiable ethical strictures would be poignantly significant in the cultural nurturing with the Gita's high-sounding aphorisms by mothers and grandmothers from their laps. After all, the Gita implores, rather instructs even-handedly

that one must do one's *dharma* (duty) without counting pain or gain. It was the full dose of ethics for the conscience of the young. Others might find it utterly unconscionable, but what others might think of their young, never mattered. To the conscience of their young, others mattered only as them doing their own *karmic-dharma* under the young Vedics' surveyance too, meaning in submission to them in everything.

The levity in visualising the young Vedic's nurturing aside, the exceptionalism of the Vedic mind was no ordinary stuff. It was one of a kind that was carefully and very lovingly nurtured, indoctrinated with impressively ritualised mystifications, and rigorously maintained, which no other regimentation could compare. For the project was not one of physical exertion but of a pretty laid-back method of mind control of a vast number of peoples of a whole sub-continent under their subjection. Given this assumption, one is reasonable to say that the shaping of young minds in general in the Vedic Aryan tradition was such that all instructions of modern education about curiosity, questioning, facts, subjectivity, objectivity, scientific temper, and its rigorous method have made little dent on their pre-set minds pretty saturated with Vedic Aryan-race superiority.

Quixotic predicament of the young with Vedic assumptions

Naturally, if these brainwashed or brain-engraved young persons would say that this was the way we have been, this is the way we are, and this is the way we will be—it would be their genuine cultural statement. Naturally, again, there are immense number of persons who escaped being stuck to the proverbial image of a Vedic priest. Instead, they are crowding the halls of all academies all over the world as well as ensconced in high decision-making positions at all levels particularly education, jurisprudence and education among countless others. They would not cease to be Vedics, as Vedic orthodoxy has made them what they are. These achievements have also given them every appearance of being more modern than others. The others are the ones that they and their forefathers have never owned as their people. The trick of that wisdom was not to be accountable to them in any way. The modern ones may not have any exploitative monetary calculations regarding them. Yet, the modern Vedic ones would terribly need others as others are. It would appear that the orthodoxy of the cultural image they possess of themselves in the Vedic cultural grid matters to them. Only that way, the assumption of their being exceptional and possessing innate qualities of excellence could remain secure unexamined. Naturally, the particular class *karvam* of their race consciousness poses no conflict with their being modern. In general it has not created any perceptible discomfort in them as educated intelligent people.

Yet, their self-assured modern posture has some subtle crudities about it. Most young men and women of Vedic upbringing do not have any clue to the fact that most of the comforts of life they take for granted are primarily due to the unearned privileges, powers and resources that had accrued to their parents, grand parents, great grand parents ad infinitum backwards. Inevitably, they live with the assumption that they are innately and exceptionally brilliant in every field of modern knowledge, particularly in the field of science and mathematics. This critique has demonstrated that Vedic mind is not and cannot be a scientific mind as Vedic mind and critical temper are diametrically opposed to one another*. In addition, they have no clue that their innateness and exceptionalism are due to their mental conditioning of race superiority than anything else and that the cost to the race superiority was to be seen in terms of dehumanisation of others. Therefore, they do not have qualms about their minority competitive advantages and attainments in every field compared to any. One may provide the reasonable caveat that it is not their fault that neither their informal familial cultural nurturing nor their formal education had given any broader view of life, social awareness and critical thinking. That would appear to be true but for another caveat. Which is, *the whole Vedic Aryan culture that is made to*

appear now as Hindu/Indian culture has also been carefully rigged by their fathers in their wisdom. The very liberalism of the democratic setup provides considerable legal protection to their privileges, reservations and resources. Further, the legally protected hereditary rights and resources are an enormous bed for graft and nepotism for the Vedic kind to flourish. The young brilliant Vedics, if they developed any critical clues to them at all, would in all likelihood dismiss them out of their mind by their daily ritual intoning of the re-incarnating *karmaic* cycle of *dharma*. Their competitive advantages as the unearned benefits of the accruals mentioned would also help them. Unfortunately, they would roll on holding much of the decision-making powers of national life in their hands, or heavily influencing them, with the presumptions of exceptionalism and innateness about them totally unchecked. We do not have to refer to many studies on racism to negate its pomposity. Innateness and brilliance of the mind are obviously not limited to any race, pigmentation, sex or nationality for all time. The story of ancient Indian culture is historically and very visibly symptomatic of this truth. Aryan settlers and their descendants overtook what were once brilliant and highly advanced dark skin people by the very skin of their Aryan race consciousness. The creative potential the early Aryans refused or were incapable of developing within them they made up for it by other survival skills of deceptions, mystification and browbeating.

In any case, the modern presumption of the innate exceptionalism on the part of young people, whether or not with any awareness of their Vedic-ness, is very much rooted in the singular political passion and success of the Vedic Aryan mind's vision of *Aryavartha*. It is an extraordinary phenomenon for them to belong. From the beginning to this day the Vedic Aryan mind has been the most politically focused, and most trained in a variety of political systems the world has known, and also for the longest period in history and continuously. They are natural inheritors of this political tradition by hook or crook. With its straddling presence in the current life of liberal democracy, there is no known or unknown muscle and nerve it could not pull to get its job accomplished. Unquestionably, this overwhelming Vedic political sagacity to pull strings is a solid fund for the polished air of exceptionalism and innateness to continue *as is* among the Vedic young and others.

Unfortunately, their modernism merely means remaining self-possessed achievers and staying in the relative comforts of their own *kuttai* milieu. The Vedic mentality is their security blanket. The Vedic Aryan mind of their fathers and forefathers had no public purpose and human good as points of reference in their longest lasting agenda for the necessary human oppression built in the vision of *Aryavartha*. The young achievers' cultural nurturing and their public education did not have those points of reference in their becoming exceptionally modern either. They have certainly become modern as educated high achievers largely with only the knowledge of the Vedic *kuttai* universe and without the capacity for becoming enquiring minds of critical thinking. Their sense of exceptionalism without the above points of reference is a modern version of self-segregation as the Vedic Aryan mind has always maintained. They are fully in charge of modern India at all points of decision-making and implementation. This was the strategic political control of fuller kind that the Vedic Aryan-mind-in-diffusion and dispersal had always had in its vision to achieve. It was patiently and persistently achieved through the tactic of mind-bending values of *karmaic-dharma*. As for the Vedic Aryan mind is concerned, the effective control of the political, administrative, educational, economic life, among others, by their progenies is the supreme fulfillment of their vision of India as the land of *Aryavartha*. It is reason enough for them to let it be known far and near that the Vedic wisdom is present in the innateness of excellence and exceptionalism of their young. It is that factor that is making India exceptionally great. Vedic mind and Indian are one and the same. By extension, by the standard of ultimate success, the Vedic Aryan mind meaning the Indian mind, and the mind of the globalizing corporate culture are one and the same as well. The truism that the world is the limit of the Vedic Aryan mind is a reality that one could theorize from.

In addition to the inborn traits of power wielding, arbitrariness, and expediency in being Vedic Aryans consciously or unconsciously, the young professionals of such backgrounds also been helped by the mechanics of modern education. The exceptionally brilliant managers of political process could afford to ignore public purpose or public good even if such expressions get printed in public documents. The problem of India could be broken up and reduced to manageable broad issues like poverty, unemployment, education, health, rich and poor and others; and more discretely like, mal-nutrition, urbanization, pollution, environment etc. That seems to be a reasonably modern way of dealing with obvious problems. Our political system of political parties and the reputed bureaucracy has much statistical satisfaction in dealing with great many problems that way. They do show improvements in the overall quality of life visibly and statistically. The little realized biggest problem of this scene is that it is all very synthetic. Seeing that in the simile of a medical surgical room would bring home the point. A plethora of problems of the organic culture are laid out on the table for examination and treatment. The surgical team of power politics and bureaucracy, all in cosmetic professional coveralls and masks, enter the room and hover over the problems. It is a picture-perfect assurance of the wellbeing of the biggest-modern-liberal-democratic-nation. Yet, the composition of the picture is wrong. It is a snapshot of a moment. It does not bring out the agony, doubt, and motivation of the different elements of the patient laid out. The assumption of the wellbeing of the patient in the surgical room inevitably projects the subject needing treatment and the subject offering professional treatment as two separate elements in the picture. This is the general view of the problems of India and the hopeful surmise of the present and future growth of the nation-in-becoming.[□] That general view misses what is missed out in the plasticity of the picture.

Most critics that see the picture uncritically do not—one, help the problems seen separately; two, they help the wonted Vedic Aryan mind's compulsion to maintain its apartness from others, particularly from the problems of their own specialized creation; and three, further help to insulate the exceptional Vedic progenies from any blames. The critics' unexamined view of the picture would miss out the real priority in the minds of the young Vedic's. Based on the strength of this critique so far, one could reasonably posit that those young minds in the forefront of dealing with the avowed problems of nation-building would be guided by the priorities of the idea of one nation uppermost in their minds, the nation of *Aryavartha*. This cannot be an arbitrary inference. In any case, this critique makes the Vedic Aryan mind's abiding fact of *Aryavartha* a self-evident one for everyone to know.

With that scenario, if any one of the Vedic exceptional minds achieves anything great, as great many of the exceptional minds are bound to do, it would be promptly promoted as the achievement of every person of Indian identity. Yet, the difference between Vedic Aryan and non-Vedic Indian is a deeply harboured distinction of the Vedic Aryan mind. It was that distinction with the difference that made the achievement of *Aryavartha* possible. The reality of virtual *Aryavartha* has happened in the natural course of events for it to become indistinct with modern Democratic Republic of India. Naturally, the modern educated young Vedics would have no reason to modify that basic distinction in their minds as they defray their official functions. That distinction between the Vedic Aryan minority consciousness and the vast majority of non-Vedic Indians is the unalterable foundation of virtual *Aryavartha*. The achievement of the virtual *Aryavartha* was the reason to keep the Vedic Aryan consciousness in the limelight as the ruling race. There may be many exceptions to this broad brushing of the scene of the educated modern young minds. Yet, it is maintained that admitting some exceptions would not distort or disqualify the general picture.

[□] The expression that India is a 'nation-in-becoming' in the context of this critique would mean the nation in becoming humanised.

Indian Cultural Issues Little Discerned by Indian Youth

The issue of Indian culture in crisis has not mattered to the youth of India for the reason that one such phenomenon of Indian youth does not exist. In the first place, the Indian culture in itself as a fundamental problem cannot be conceived as a problem of concern to any one segment of the population alone. It is a problem to be faced by the entire culture. The youth of India is of course a fancied cliché frequently found in public speaking. It seems to matter only to speakers as a linguistic expression for whatever purpose. As a statistical aggregate the youth category would matter for various purposes. But there is nothing to draw any parallel between the stirrings of youth movements in the rest of the world and a non-existent movement of such a nature in the Indian scene. There have been organized and unorganized stirrings of segments of youth in India but nothing of the nature of youth movements elsewhere facing the problem of a culture of the whole people. Such stirrings have remained insignificant for dealing with the Vedic/Indian culture as the fundamental problem for everyone in India.

By breaking up the ephemeral Indian youth category into observable groups it is easy to see such groups are inappropriate and even beside the point. Youth movements of political nature would not be possible in the Indian socio-political scene. For instance, one technically unorganized group but in fact well-integrated and widespread modern group of young minds is already identified above. They are the Vedic young of exceptional brilliance who walk the halls of power, control, influence and deal-making at all levels of life and in exuding the certainty of being the virtual establishment. They have placed themselves outside the movement for humanisation. They would hamper it precisely in knowing its critical significance before anyone. Second, the general excitement about the professional youth of the middle class thrown with the band of Vedic youth as such does not improve the prospect any better. Third, the youth wings of political parties by their very ideological political orientation would not have the necessary perspective on Indian culture as *the* problem. Like their elder mentors, they would assume the conventional ideological and political measures, in the nature of liberal democratic power-politics or revolutions, as the solution for everything. Men and women of this group could possibly be drawn into the grassroots movement for humanisation. Yet, youths so constituted and others in thousands of splintered groups engaged in the strands of cultural crisis would not by themselves be able to develop an integrated consciousness of the vast grassroots murmur.

An all-inclusive movement that incorporates all segments of people across the nation is necessary to dismantle the presence of the Vedic Aryan minority consciousness. In itself, the minority race consciousness is well entrenched. It is intellectually and professionally diffused and spread out everywhere. As a life and death issue, the minority Aryan race consciousness would do everything to undermine the grassroots' murmur from ever developing into a movement. In any event, in this light, the movement of grassroots' murmur has to contend with the stark bare-bone facts of Vedic Aryan oppressive domination in history and culture. All-inclusive movement humanisation had not been conceived before. The momentum for the promotion of humanising the culture has been building up sporadically in different parts of India in the last 150 years led by well-known and less known names. The momentum to develop into a spontaneous grassroots' movement for humanisation is possible only now. The past efforts can be galvanized into movement of the grassroots. By identifying them as grassroots' movement and the vision as humanisation, a clearly focused national consciousness is possible and necessary. The Vedic Aryan cultural regime was not built in one day. The time for undermining and pulling apart the intricate network of the web of Vedic *kuttai* universe everywhere was not possible before. It is now in the consciousness of grassroots' murmur that is already underway. The Indian scene is extremely complex. Its complexity is not the massiveness of its problems that are readily apparent. Its complexity is due to underlying roots. The roots are not particularly hidden to ordinary observation, but the myopia of 'accept the given' prevents it from identifying it as a problem. By

rustling and ferreting the culture's undergrowth and by calling things by their proper names, this critique has made those roots self-evident.

Ancient Ethoses Grafted to Repulsing Vedic Values

"Indian values" is a mixed bag. It is heavily and unmistakably weighed down with the Vedic values as reviewed. The bag that contains them also has many unrelated ethoses cheerfully hemmed in it as Indian values. The problem with the two sets is that they are intrinsically opposed to one another. Those who would know the difference appear to act unaware of or indifferent to their serious contradiction. The Vedic mind is heavily implicated in that group. Since contradictions were the necessary consequences of the paradoxical ways of the Vedic mind in dragging the entire culture towards the *Aryavartha* goal, its accustomed way of resolving contradictions was: let them be. That contemptuous thumbing of the Vedic nose at others is hypocritical and unethical, in our terms of the word. The duplicity of the Vedic mind here as in everything else needs to be cracked open. To illustrate the blatant incongruity between the Indian ethoses and the egregious Vedic values, we may limit ourselves to three of the most ostentatiously displayed Indian ethoses to see how they would fare in the face of Vedic values. Among any number of human sentiments of moral content, the commonly bandied significant ethoses are tolerance, non-violence and compassion. We have known enough about *karmaic-dharma* values and their progression into modernistic expressions. For the purpose of the present assessment mere reference to Vedic values would be adequate.

Political leaders and others tend to talk of values and ethoses of Indian culture. Curious listeners would wonder why those expressions are uttered together without any distinction made between them. If they are intrinsically related, why not call them all as values or all of them as ethoses! On the face of it, they could not be one and the same as they are identified separately in the same sentence in public or private conversations. The Greek term 'ethos' as defined variously would amount to refer to guiding beliefs and ideals in moral and ethical terms to signify the character or characteristics of a culture. As to 'value', it appears to have a broader meaning in usage, in which ethos of moral content may be included as one of several categories, like the value of things that are of importance as priorities in personal life and culture. Priorities could be several material things as well as immaterial categories like music and spiritual pursuits. Purely on the basis of linguist usage, there appears to be a distinction between ethoses and values. In that light, the first would appear more pointedly specific to the character of a culture, an organization, or an individual. 'Value', on the other hand, would appear to be a laid-back catchall expression of many things to many people. Value would designate any number of things. Depending upon the way one looks at 'ethos' and 'value', both can be seen as of fundamental importance. Some clarification of terms we use is helpful more so in common sense understanding of our culture.

Ethoses and values however one may define them would appear to be fundamental to any culture. In that sense, they cannot be opposed to one another. These terms in their abstraction got embodied in the Indian cultural context as Indian ethoses and Vedic values. Are these two fundamentals distinct, or are they two separate legs supporting the body of Indian culture. Why refer to one set as ethoses and the other values? By commonly pairing them or mentioning them separately, there appears to be difference in quality and significance between them. If they are not quite one and the same, are they equally important but for different purposes? Who determines their relative importance and why? Are there differences between them like legally enforceable rights as different from accepted conventions of behaviour? In our survey for commonsense understanding of our cultural crises, there is nothing in evidence for such comparing. Such transposing would certainly open a can of worms. The Vedic Aryan mind wouldn't want that, as it is simply not the way of the Vedic mind in most cases. Despite the unlimited jurisprudential skills in its pouch, Vedic Aryan mind would prefer to let things lie in the can shut. It is because there is some incongruence in the pair that the Vedic mind would not want to touch.

By its choice, the analytical mode of reflection had remained mostly debarred from Vedic thinking except in the singular instance of how to make the Aryan race domination stick. But the need to understand our cultural incongruities is a must in our all-Indian concern.

Impossibility of Native Ethoses and Vedic Values to Stand Together: We may just proceed with reasonable conjectures to clarify the predicament. The two sets identified as ethoses and values are not identical. Given the Vedic values, how could one derive any one of the ethoses – tolerance, non-violence, and compassion – from the integrated sum of Vedic values? The ethoses are integrated sum as well in being human-centered. It has been made abundantly clear in the whole body of this critique that the Vedic Aryan-centred values were narrow, sectarian, exclusive, racist and oppressive, and by their very intent served no public purpose any time in history. Whereas, the human-centred ethoses were broad, open-ended, inclusive, and liberative, and, by their very nature, most liberally exuded of public purpose. Not one of them could be found in Vedic Aryan values. Vedic Aryan values were Vedas-centred *varnashram dharma* values and served the purpose of Vedic Aryan interests. Historically, Aryans, as seen earlier in their nativising process, developed the cheeky notion of eventually spreading over the entire sub-continent by subduing all cultures. They did not have armies to accomplish that ludicrous notion but drew a social engineering scheme with a mind-bending formula of principles that emerged as the *karmic-dharma* values. Vedic Aryan values were crafted, shaped and made by intent by Vedic Aryans to oppress and exploit the natives of the land for Vedic survival as a dominant racial minority. Vedic Aryans were non-historical and anti-historical and maintained that as though their virtue. It served their *karvam* to avoid accountability in the context of time and relationships.♦

On the other hand, all three ethoses were and have been historic and organically arising. Contextually, all of them and their derivatives were naturally prevalent in all cultures and most certainly belonged to the ages before Vedic advances on them. No sages or metaphysicians propounded them. Their naturalness was like the air people breathed without any one's inducement. Most naturally, they were all human life-centred. They became historically specific in Tamil literature, Jain and Buddhist traditions among others with particular enunciation by Mahavira and the Buddha. The Vedic cultural foraging had no use for those ethoses in their mindless looting of the cultures. The natural ethoses were fundamentally an affront to all that the Vedic *karvam* stood. The Vedic mind had had its own ready-made *Aryavartha* focused values to compulsively lay on them. The native cultural ethoses would have been most subversive to the Vedic design, particularly in the performance of *dharmaic*-duties without counting the pain by the *kuttai* inmates of the lower end *kuttais* in the *kuttai* universe. There was no gain of any kind to the *kuttai* inmates in the bargain except for the sweatshop (*kuttai*) managers. Therefore, providing relief to anyone was never in the Vedic cards. In no way could the Vedic Aryan mind have any truck with the ancient natural ethoses that exuded a certain organic generosity, a certain humanity of sharing and caring, and an identity with 'the other' as being human—none of these considerations had mattered to the Vedic mind that was set unblinking on the inhumane goal of *Aryavartha*. The Vedic principles of dispossession, oppression and exploitation as basic values now had to be imposed through the most mind-bending Vedic tricks of deception. The Vedic Aryan mind had the utmost capacity and need to eradicate the fundamental native ethoses. Given the mindset of Vedic agenda, the Vedic mind was incapable of conceiving humane ethoses.

It can be incontrovertibly said that the said ethoses and many other derivatives did not belong to the Vedic mind in any shape or form. The ethoses were part of the indiscriminating loot the Vedics had gathered from the pre-existing rational, ethical and theistic native cultures that the Vedics had rolled over a long time ago and stored away in their accustomed manner. Beginning the 19th century CE, modern liberal values made some brahminical Vedics stir with some contriteness to use expressions like the renaissance of Hindu/Indian culture. For instance, one may recall the early Brahmo Samaj and later

♦ See Vedic Narratives and historiography, 119-120

the Arya Samaj intellectual movements. Three points are of critical importance to note here: one, in addressing some of the abhorrent social practices of the Indian culture, they had not intended to upturn the apple cart of the Vedic values and brahminical control of the culture; two, as the liberal values were perceived as Western and Christian values, their articulation were ambivalent and not of any significance to the ordinary people; and, three, none of the leaders had the knowledge or awareness of the ethoses of our ancient cultures. They were prevalent in the common people very naturally and perceptibly in their lives. It was perceptibly true that the humaneness and generosity of many nameless ancient cultures was a factor for their subjugation by the inhumane and unconscionable ways of the Vedic Aryan racist mind. With the arrival of Western ideas and modernization, the Vedic Aryan mind looked for favourable niche to find favours from the inevitable political reality. The mercenary nature of the highly polished Vedic Aryans in the native politics and culture enabled them to find that the favourable spot in the new scheme of things. Yet the Vedic values of the *kuttai* culture that they claimed to represent presented too severe a contrast to the Western values. In order to prove to the West that their values were not really that decadent, the Vedic Aryan mind easily played its duplicitous game of "I have it too". What it had most cynically cast aside as feckless sentiments of the inmates of their *kuttai*s were now claimed as the Vedics' ethoses as well. By just placing the native ethoses and the values side by side, the awkwardness of Vedic Aryans being seen as decadent was solved. This is a crucial point that needs to be spelled out and made known: One, the use of values of the natives now as ethoses marked no change in the Vedic Aryan mind's need to keep the *kuttai* inmates bound in the *karmaic-dharma* values. Two, the showing off of the ethoses made no difference to the Vedic Aryan belief in itself to continue imposing its mind (values) on others, including Westerners in its own insincere coaxing and fawning ways. Three, the ancient natives' ethoses and the Vedic Aryan values were never of discursive and dialogical significance in the Vedic Aryan mind or in the minds of speakers, Vedic or otherwise, to this day. Four, the two so-called reform movements known as Brahmo Samaj and Arya Samaj are to be seen as the rearguard action of Vedic Aryan mind to present the best face of Indian culture; that was possible only by showing its pre-Vedic ancient Indian face of the grand ethoses; they were never acknowledged as such, as historical accounting was never a Vedic habit. Five, in all these, the issue was not the renunciation of Vedic values but a rationalization them for the continuation of Indian culture towards *Aryavartha*, which was assumed to be the destined goal of the natural development of the homogenized culture.

So, the Indian ethoses along with Indian values are mentioned together by all sorts of leaders in the last one hundred years. One could notice certain ambivalence in pairing Indian ethoses and Indian values. The ethoses would be mentioned with their chests beaming with pride, but not necessarily explaining them contextually. With all the gift of mystification one may have, the mention of values only causes lump in the throat and they are passed unsaid, as they are unutterable. Of course, there will always be the caveat of the ethos and values contributing to the longest lasting culture of the world. That has always been the colourful Indian blanket to pull over the eyes of everyone. But in referring to *our* ancient ethoses, it is the use of the Vedic pronoun *our* that exposes the nature of the problem for this critique. It has been made clear that 'ancientness' had become a special prerogative of the Vedic mind in claiming everything to itself, which the speakers may not be particularly aware of. The ethoses of tolerance, non-violence and compassion among others have now come in handy to toot, not to make our people to live by them more truthfully but to proudly announce that our culture has had its very own ideals of universal values from ancient days. That protestation has certainly resonated well in the forums of modern world. It is also significant to note that the value of human-ness (human dignity), a fundamental value of ancient cultures, go unenunciated as an ethos by Vedic minded speakers. However, the speakers who assume the truth of the Sanskrit accented Vedic narratives cannot, would not and could not produce why, how and from where those ethoses were derived. They certainly would never be able to reconcile the contradistinctions between the ethoses of ancient cultures and the speakers' own Vedic values. Contradictions are the riddles the Vedics offer to the world endlessly and the world accepts them as the expected wonder of wonders from them. The Vedics of course have the pleasure of smearing their sins on everyone else that bears the identity of an Indian. While the ethoses may be spoken openly, the Vedic values would slide un-narrated. Why so? If Vedic values are the blatantly

embarrassing wares to display, why not quietly do them in? Having been most successful in its arbitrariness to bluff as its armour, the Vedic mind has shown no inclination to be defrocked of its false armour. They have no reason to repent their depraved mind. For it has given the most sweeping fortunes in mind-control that a ruling minority clan had ever known in history. There could be no error in that success. They have no shame. It is tragic though, only to the rest of the people that the Vedic Aryan mind has subdued.

The ethoses of ancient natives were not some mystified ideals to be flaunted by them to show off with false pride. Those ethoses were valid in their belief and the life they lived. The material remains of their culture speak loudly of that truth. The Vedics had found those very ethoses to be inimical to the *kuttai* system they were shaping and perfecting. They had once trashed them out of their mind and out of their *kuttai* scheme. In the modern world, the humane ethoses of our ancients now look desirable to Vedic Aryans to flaunt them as Indian ethoses. As experts in showcasing what they had taken from others without acknowledging, Vedic scholars and speakers have been out to pull the wool on the eyes of the world that the Vedics could still conceive such great ideas in spite of everything else. They also know that the falsehood they spread about Indian culture would pump up false pride in the rest of the country. It was their safe bet as well. In the same breath of lying about Indian ethoses, the Vedics would leave the noble political truth of *Aryavartha* and its *dharmaic* values unsaid. Neither the world nor the people of Indian origin spread over the world understand this nuance—an outright deceit.

From reflection in the above paragraphs, it stands out that Indian ethoses stand out as the most ancient principles of life that survived the Vedic vehemence in displacing them. They have become ascendant principles of India's honour and of global recognition. The fundamental rights and civil liberties that are framed in the Constitution of India are recognized as products of European struggles and inspiration. Our Constitution rightly honours the European struggles and humane achievements as of universal significance. One wonders though, in the discussions leading up to the incorporation of rights and civil liberties in the Constitution of India, whether there was any discussion of the Indian ethoses as such, contextually or other wise. One does not find it self-evident in the minimum literature skimmed. It can be equally said with reservation that the Vedic *varnashrama dharma* values did not figure as India's age-old honoured code of conduct that must be stated somewhere in the Constitution. The protection of religious freedom in the Constitution was a substantial element that wholly protected Vedic Aryan interests in the name of Hinduism as a faith. It hardly mattered if the Constitution did not talk about *Varnashrama dharma*, brahminical ascendancy, or *Aryavartha*. They were the substance under the gorgeous subterfuge of Hinduism*. In truth, the fact that Vedics on their own could not and did not mount any open justification of the Vedic values loudly speaks of their disgrace. But the clever Vedic minds engaged in the Constitution-making simply chose to continue their mode of operation as ever: to be secretive, never to openly articulate their intent and goals and always to employ subterfuges. The terms Hindu and Hinduism have become the most significant code words for the continuation of the Vedic Aryan dominance in this age of liberalism and democracy. If they ever articulated their values in ordinary conversational language, the Vedic Aryan mind knows that its game would be up. The Vedic mind is like the shameless vagabond in a Tamil expression who gets kicked around, knocked down and thrashed soundly yet gets up to say, it is ok, I have no dirt on my mustache. In the meantime, the young and exceptional Vedic minds are busy converting some nameless Indian ethos, mismatching them with while obscuring their subterfuge Vedic values, as modern competitive management principles for promoting the corporate culture. It is an enterprising venture that abuses Indian sounding names without regard for their meanings, or their historical context and truthfulness. The Vedic Aryan-mind-in-diffusion and dispersal has not ceased to be vigorous, as the world is the limit to its *karvam*. As a tangent, let us leave the topic aside for some other graduate student to follow the issue with critical mind. The effort towards academic recognition would certainly add to the grassroots' murmur of restoring the integrity of our culture.

Celebration of Indian Ethos (es) as Indian National Ideals

Limiting to the perspective on ancient ethoses, they are substantially present in our culture in spite of the monitoring Vedic Aryan mind to distort them. They have wafted into global appreciation as ‘the Indian thing’. Call them Indian international principles, values or ethoses—it is time to roll them all into the highest ideals of the Indian Democratic Republic of India. They are ours to be openly and joyfully declared. They are our inclusive ideals to stand on without any excuse. They are our universal ideals of our own historical authenticity and we would be happily joining the comity of other universal ideals. A day of remembering the Universal Ideals of the Indian Democratic Republic could be designated to develop the awareness of these ideals (Humaneness [Human Dignity], Tolerance, Non-violence, Compassion among others) and their historical ancient Indian roots. Many programmes of cultural edification and national integration would readily flow from such declared remembrance. These ideals are certainly not the truths about our national life, declared, practiced or promoted. It is time to shut the mouths of those who sing the siren song of ‘this is the way of our life’ and our people live contentedly by ‘accepting the given’.

We are a plenty prudish. But our attitudes and cultural expressions of our current life are far more plentiful to prove us otherwise. Yet ethical understanding of love and compassion are not the distinguishing features of Indian culture. There are compelling reasons why love and compassion should symbolize our culture. But Vedic cultural presumptions cause profound ambivalence to see them as Indian virtues or values. They are heavily warped in Vedic values. To admit the bona fides of Vedic rationality and ethics^{*} would make humane love and compassion readily evaporate, if not negated, from general awareness. Our concern is not the celebrated carnal love and pleasures admitted in a Vedic *sutra* as a science and the legendary mystifications of carnal love that are popular. Our grassroots anxiety is bound to demand to know, why and how the ordinarily understood ethics like caring for others, being helpful to others, to make life joyful and comfortable to others, in short, humane love and compassion have no place in the scheme of Vedic *kuttai* universe – the *karmaic-dharma* values, *kuttai* milieu, brahminical *karvam* and *Aryavartha*? It is a reasonable assumption on the basis of observable evidences that human values of love and compassion are not part of the cultural nurturing. They are not evidenced by Vedic values as ordained by *Manu dharma* and idealised by the Gita. Admitting of such common humane sentiments would argue for near disappearance of the Vedic universe. It would not be calumny to say that the Vedic ethics that everyone had been made to wear as the long-lasting shield of Indian culture is scandalous. To unravel the culture in its true nature is the utmost need to free us to the new awareness of our all-inclusive life, for which we have enormous strengths.

The snowballing of the absence of humane values in Indian culture from the Vedic Aryan mind through the *kuttai* universe is a scandal. To let it be manipulated to end up in virtual *Aryavartha* would be most tragic. It would be most unpardonable on the part of modern Indian mind if it fails to stop the Vedic Aryan mind dead in its track. The *sui generis* grassroots’ murmur, in itself an unusual transforming force, shall cut the Vedic Aryan mind to its ordinary size of greed, deception and *karvam*. Even if it cannot be held accountable, it can and must be salvaged of its *Aryavartha* paranoia that had been afflicting itself and others from being human. The loss of humanity of the past cannot be regained but its future can and must be regained. Admittedly, to ask of a Vedic to become un-Vedic is to ask for the most. But, then, for a culture that has lost its humanity the most on account of the oppressive paranoia of the Vedic Aryan mind, it cannot ask for any less. The cultural cost is the tragic view of life that the Vedic Aryan mind had prescribed and still wishes to perpetuate. The contention of this critique is that that tragic view of life would end only with the renunciation of the *Aryavartha* political goal orientated Vedic values.

Absence of Humane Values and Absence of Public Conscience

All studies on culture, development, poverty, urbanisation, industrialisation, dalits, insanitary conditions, lack of civic conscience, contributions of brahmins to Indian culture*, and the sociological descriptions of the caste system—they all generally fail to recognise or gingerly move around the issue as though they are already captives of the ‘accept the given’ mode. They all fail to see the factors of the absence of humane values and the absence of public conscience as forged links emanating from the Vedic Aryan karmaic-dharma values. No one pretends that the problem is amenable for easy solution. To begin with, a problem has to be identified in its stark reality for a solution to follow, however long it takes.

Presence of Humane Household Values: To pick up the thread of love and compassion again, the question of love or compassion as basic to being human was never a consideration to the *kuttai* universe in general. One could readily grant them as ever present factors within every household within every *kuttai* and even extending to similar households in corresponding functional *kuttais* near and far. The problem was its treading across the imaginary fences around the pens of every Vedic circle. That never happened. Hence it could not cascade across the Vedic universe. The humane household values of love, compassion, sacrifice and such were severely constrained within every *kuttai* of particular *varna*. The positive and negative features of the humane household values as described were certainly the limited and limiting universals of the Vedic universe. To illustrate the peculiarity of the problem posed, first, in the Vedic sense, the love or compassion of a brahmin or that of anyone else down the line of hierarchical *kuttais* and vice versa was neither expected nor returned. That love-less negative mutuality was almost sublime. It was programmed to be that way. It explains neither the neutrality of the Vedic mind to the presence/absence of humane sentiments nor its utter incapacity to promote humane sentiments in the culture of *varnas* across the Vedic universe. It is evident by the fact that the Vedic Aryan mind had established the longest engineered, experimented and proven *kuttai*-grid of the Vedic universe, the most inhumane un-social system. The Vedic Aryan-mind-in-diffusion and dispersal factored no human sensibility of any kind in the course of the entire scheme. From the knowledge and strength of the assumed Vedic culture, its power of naming is now moving forward by coding a series as the Hindu culture, the Indian culture, and the modern Indian culture as necessary extensions of the Vedic culture. Given the self-evident exuding *karvam* of the Vedic Aryan presence virtually at every level of power, control and influence, it is possible that it is not yet the end of new nomenclatures. The probability is more likely that in the Vedic Aryan-mind-in-diffusion and dispersal the *Aryavartha Culture* is already simmering as a canopy covering all the new terminologies as equally exchangeable. In the above sequence, every step of the way it was and is Vedic Aryan minded, contrived and dishonest.

Second, on the other hand, in spite of the extreme constrictions of the Vedic values and the *kuttai* grid, there was truly a genuine organic undercurrent of humane values that were openly and freely expressed to anyone in need. That could be said even in defiance of the Vedic Aryan *kuttai* feature of love-less-ness. It can be assertively stated that the abiding presence of humane sentiments as the inner core of Indian culture is due to the vast majority of non-Vedic people who remained humane in spite of the veneer of Vedic prejudices smeared on them. Only in that understanding could one boldly interpret the rights and liberties of the Indian Constitution as strengthening the ancient roots of humane sentiments and cultural ethoses. The Vedic Aryan mind was incapable of and unwilling to promote those non-Vedic humane sentiments ever. For the same reasons, the claims of the skills of

* Tamil Brahmins stylise themselves as *anthanars*. It is a distortion of the Tamil term meaning *the learned*, a general descriptive term for the learned Tamil literati. Tangentially, it is interesting to note that those who proudly use the term *anthanars* to themselves may not identify themselves as Tamils. It must be added, however, that significant number of our people have renounced their Vedic values, identified themselves as Tamils and have done eminently primary work in reviving the ancient Sangai Kalam Tamil literary greatness.

jurisprudence of great many with Vedic underpinnings in promoting liberalism, human rights and liberties as well as constitutional frameworks for an independent India were and are very suspect. The primary concern of most of Vedic Aryan efforts was for safeguarding the Vedic Aryan minority's interests in the uncertainties of non-Vedic majoritarian rule in the future. Understandably, the minority mind of Vedic Aryans has been exercising itself as to how to convert a minority into a majority. Clearly, it was not a concern about the hitherto status of their minority mind—Vedic Aryans were perfectly happy with their mind dominating the mindless majority. It was about how the minority mind could emerge as a majority in the headcount in the forthcoming elections while still remaining an exclusive racist minority in control of everything as ever before. Obviously, the Vedic recklessness in keeping our culture a hostage to its racist ways mellowed down considerably as a tactic during the first five decades of independent India. Decrying of the untouchability was all that was required of the Vedic rooted minds to sound liberal and progressive. But seldom any one, not even the most liberal or radical among them, would call for renouncing the Vedic values for the liberation of India. Third, the survival of the native sentiments was indicative of the enduring strength of the humane values of our ancient cultures. It also showed the historical facts of the continuation of humane values in the thoughts and practices of great many rational and theistic thinkers that were sustained by the faithfulness of widespread followers from pre-Vedic times to the present. It was so in spite of every attempt on the part of the Vedic Aryan mind to submerge pre-Vedic humane sentiments under their un-utterable Vedic values.

Nevertheless, all told, with the extraordinarily regimented mind of sheer *karvam* and yet with the smoothness of a slithering snake, *Aryavartha* has come to be a virtual reality even without anyone taking orders under its insignia. In the overall light of this critique, it must be registered that the Vedic indoctrination of the brahminical mind with the notion of superior noble race to rule over the vast majority of non-Vedic's has been a fact of India culture. It was political in conception and execution. It is the most racist regimentation for human oppression that the world has known. And it is with us as the way of our culture. Every one is complicit in that cover-up of accepting the given. The integrity of us as ancient, humane, rational and creative people, and as people of great faith-traditions cannot be restored for us to be modern unless the *karmaic-dharma* Vedic values are renounced for the good all-inclusive humane and rational reasons. With that should go the long-held nonsense of *Aryavartha*.

Groundswell Awareness of the Absence of Humane Values and the Absence of Public Conscience: The intent of this critique is to make known the sequence of the nomenclatures as self-evident proof that *virtual Aryavartha* is here. It is bound to happen openly unless it is declared forthrightly as it is, exposed in illustrative details, and stopped. A groundswell awareness of the Vedic Aryan mind and values as the core of the Indian culture needs to be shown as the fundamental cultural problem to Indian people and the rest of the world as well. What had been a matter of large-scale bluff and deception within cannot be otherwise with the rest of the world outside. Grassroots murmur could draw attention to the forged link between 'the Absence of Humane Values and the Absence of Public Conscience' in the Vedic Aryan created culture as the problem. It is in the hands of every aware individual to initiate efforts for the presence of humane sentiments and values in home nurturing and in school curriculum in every locality. With a minimum of coordination the grassroots' murmur could make the campaign for the promotion of the presence of humane sentiments and values in homes and schools. The presence of public conscience would necessarily make its presence felt. Beginning at this basic level of individual efforts, the grassroots murmur would have the field all its own to humanise the culture. Unless individuals openly renounce their Vedic value-orientation, there would be no role for such persons in the humanising efforts. One has to be wakeful in knowing the Vedics' smarts that they will not sit around without scheming to undermine the grassroots movement. The grassroots' murmur would have the ordinary common sense to unravel and expose their clever ways.

The role of scholarship in the context of the Vedic Aryan forged cultural crisis has been abysmal, to put it mildly. Scholarship in general is a foot-dragging intellectual exercise. Whatever form of Indian Study takes wherever, hopefully this critique could serve as a wake up call. For long studies on India in whatever form has generally been enthralled in mutual sycophantic relationship. Even in a cursory way enough critical questions have been raised in this enquiry about the Vedic Aryan mind, the *kuttai-grid* of the Vedic universe, dehumanization, the accept the given cultural ethos, and the crisis of Indian culture as a crisis in values. Many critical points have been put forth for historical recounts to be undertaken by serious scholarship by seasoned scholars as well as by graduate students research. The crying need is for digging up and rebuilding ancient cultures of India that were rolled over by the boorishness of Vedic Aryan selfish priorities. The revision of Vedic narratives contextually in the sequencing of events is certainly in order; with everything in its place, the robustness of Indian culture would be restored as well as our integrity as a people of truth and justice. Scholarship, particularly by outsiders, that lends credence to Vedic Aryan mind's prejudices, as fait accompli is not worthy of its intellectual rigour. The grassroots' murmur would proceed on its all-inclusive humanising agenda notwithstanding the shortcomings of the conventional scholarship and academia.

Our feigned equanimity in holding the praiseworthy ethos together with the un-utterable Vedic values that most would slink to admit is plain hypocrisy. Our endless specious rationalization for the apparent contradictions is a toddler caught in the cookie jar act. We cannot continue to sing in praise of our cultural ethos and remain rooted in Vedic values that are the very negation of them. Our ethos alone should stand as fundamentals of the country. We would stand proudly and unapologetically only when we leave them in the textbooks as our unexplainable sad past. By renouncing the Vedic Values that had shackled us, we would be free at last to go for the resurgence of our culture that is built on the rational and ethically tempered inclusive values of our ancients. Denial of that possibility of our culture becoming readily modern through the vision of our ancients would be a reprehensible act. It is not seeking comfort in obscurantism a Vedic Aryan habit; it is delighting in finding solid evidences of the pre-Vedic ancients' creative life and rational values and temper that had far surpassed any other culture of the ancient world. It is by reaffirming the rationality, compassion, humanity and decency of our ancient, inclusive, cultural heritage that we could confidently envision a humanising future. The Vedic Aryan mindset is the proverbial bolder in the way of our humanising cultural renaissance. As a result, our inability to look at the sensible ethos and the senseless Vedic Aryan values and the failure to resolve the contradictions is our defining cultural crisis.

Hypocrisy of Homogenisation and Assimilation

One of the many absurd canards that the Vedic Aryan mind has employed to sidetrack or wholly avoid explaining the incessant contradictions that it had generated every step of the way of its paranoiac vision of *Aryavartha* was to point to its great act of homogenizing and assimilating varied cultures. It is a plain lie, but it is more so due to its inability to articulate rationally and ethically anything about Vedic Aryan mind. As it abounds in absurdities, its explanations become sillier. It would seem as though the Vedic Aryan mind had a plan or design for homogenizing as it had for developing the *kuttai-grid* and all the paraphernalia of *karmaic-dharma* mystifications. There has been none of that kind. Since Vedic Aryan mind had been a reference point to itself, it never gave an account of itself to anyone else on any thing; the only option for us is to develop an imaginative but reasonable construction as we have done all along. The two modern English terms, homogenization and assimilation, are employed by modern Vedic minds to dodge what they would not admit to themselves as the outrageous acts of the Vedic Aryan-mind-in-diffusion and dispersal in its greedy absorption, destruction, erasing and denial of the native cultures. These were the necessary ritualized performances of the Vedic Aryan mind in imposing its *kuttai-grid* and values on every new culture that was swept under the Vedic carpet. The Vedic Aryan

mind forged on the insane Aryavartha was never creative except in refining its oppressive mentality and never stopped to wonder about others as people or the greatness of their cultures. They were all just fodder for its dehumanising appetite. In their greed for others' created things and cultural wealth, Vedic Aryans grabbed others' things fast and furious in an abandoned way. The pell-mell nature of these acts explains the plentiful contradictions. Not being a rational or ethical mind, it mattered nothing to the culture-crunching performance by the Vedic Aryan mind. It was a supremely satisfying achievement in itself. To make the carpeting act smooth and perfect, the same mind claimed all the things grabbed as its own and, by extension, its own creation. By the same act, Vedic Aryan mind's ancientness and its genius in creating everything Indian was established again and again. If there were any clean robbing by definition, this scene would probably fit it perfectly. That was the nature of absorbing or incorporation now rendered as homogenization. The modern Vedic scholars give a new twist to it as assimilation. The modern ones appear to be merely continuing the state of denial that their forefathers had designed as a specialized Vedic malady to be their strength. The term assimilation is a smooth misnomer for the greedy slurping act of homogenization. In itself, assimilation should be considered as inimical to Vedic thought and action. These modern Vedics appear to dare suggest that homogenization was an assimilating act to make things similar and coalesce into some unified whole, or to suggest, to make the de-named natives become like the Aryans or to the Vedic Aryans becoming humans like the natives of the land. That would be just a foolish daring against Vedic narratives, history, life experience and common sense. To keep the Vedics and non-Vedics dissimilar in mind, if not the purity of their skins, and to make the non-Vedics remain more fragmented than ever was the obsessive intent and practice of the Vedics. Both homogenization and assimilation are bluffing misnomers of the modern Vedics for their known act of pulling wool over the others' eyes. These cover-up acts, like that of repeat offenders, were always required of the Vedics to screen their hideous acts, which they knew so as such. If there were any Sanskrit expressions, written and unspoken, for homogenization and assimilation, it wouldn't matter any as its presumed wisdom, in all likelihood, would make no difference to our common sense analysis and understanding. As prisoners of the Vedic mindset, great many modern conventional scholars are unwilling to think as well as incapable of addressing the Vedic/Indian culture as a problem. Hence the nature of cultural crisis in India escapes them.

Vedism equals Hinduism equals being Indian

Given the unshakable smugness of the Vedic mind, all conventional ways of understanding it as a problem and all conventional ways of chipping away its strengths and weaknesses have not helped to reduce its arrogant stupour. While zealously staying focused on *Aryavartha*, it is busy modernising the culture and warmly embracing it for fulfilling *Aryavartha* vision. While fully aware of the risks, it is covering all flanks for unexpected threats. The political, institutional and constitutional guarantees one could wish for to protect and maintain Aryan racist domination of the modern culture are eminently secured in the liberal democratic tradition of the land. Virtual reality of *Aryavartha* is here without much fanfare, as the Vedic's Aryans' worldly cerebral mind has divined. In its assumption, the emergence of modern India is incidental to the natural extension of the fundamentals of the culture in ever developing new contexts in the ever-expanding arc of *Aryavartha* horizon. One must remember that the Vedic use of the term 'developing' or 'development' means the Vedic Aryan-made thing not naturally or organically brought about with grassroots participation. The top-down modern expression in the Indian context should be truthfully expressed in its sinister meaning: Under Development From the Vedic Aryan Mind Above to the 'Accept the Given' Popular Submission. The Aryan mind has been the vortex from which all things Vedic and racist arose and still arise. In that light, the Vedic mind is perfectly entitled to assume that everyone who has been tempered in its forging to be mindless and would accept the given and conform. Further, the canopy of *varnashrama dharma* and *Aryavartha* had been one and the same from the very beginning. So, given the *karvam* of its mind-bending and naming-mesmerising powers, the Vedic Aryan mind is busy formulating descriptive terminologies to put a gloss on the changing conditions. That is, the non-religious and politically focused Vedism of the ancient Vedic wisdom is now made to be embracive of the so-called religion of Hinduism and is further developing into becoming the very stamp of Indian identity. In plain language, the land of India has

virtually become the land of Aryan minority to continue to maintain its dominance over the mentally segregated majority to remain subservient, if not formally but in fact. It has been the unrelieved oppressive feature of our culture throughout its entire Vedic period. The non-historical and unrecorded nature of this unbelievable exploitation was possible by the Vedic mind's success in erasing evidences of the history and achievements of ancient cultures, which were subsumed and incorporated as its own.

One Nation, One People – Difficulties of Pronouns and Other Words

One stark truth has been made known: The natural curiosity and exploration of the overwhelming number of our young, slyly referred to as 'others' in Vedic subdued talks, would remain stunted and undermined as long as the so-called highly educated Vedic professionals are allowed to be in charge of the educational system still. As long-time mind-benders, they are entrenched. All that most children would need is to be made aware of their being just ordinary human beings with freedom to think, to be curious, to be creative, and to be humane in ordinary ways. That sort of ordinary thinking and attitude is difficult to come by in curriculum and textbook writers and teachers who happen to be professionals of Vedic underpinnings. That is a major predicament of Indian education at any level. Whether one likes it or not, in its steady devious ways the Vedic mind has brought about the transfer of the implications of Vedic culture to mean Indian culture, and Vedic mind to mean Indian mind itself. Apparently, it would no longer be necessary to refer to the Vedic culture but mere mention of Indian culture would do. The modern use of the pronouns 'we' and 'ours' would still mean the Vedic exclusive sense, not inclusive of 'others'. Nevertheless, all of us, including the Vedic minds, would assume that we could call ourselves one nation even if our pronouns 'we', 'our', 'ours', 'they', 'them', 'their' and 'others' for instance do not coincide or transpose for one another readily. The problem of pronouns would be the same even in our mother tongues. Of course, one cannot speak of Sanskrit as it stands aside as a tongue because it is no one's mother tongue. Yet, all of us would agree to be one people, even split as we are in any number of ways. For that very objective reason we, including our leaders, perhaps have difficulty in saying slogans like: 'all people are my people', 'all of us are brothers and sisters of one nation', 'a brahmin is my sister and brother, and so is a dalit' and so on in endearing terms. It has to be conceded that we are one people, despite all the nerve wrecking differences with the Vedic thumb sticking out as sour one, for one fundamental Vedic reason that most of us seem to live by 'accept the given' conventional rule of behaviour. No need to go over other Vedic tendencies that are engraved on the long-faced life of many without any distinction.

In the scheme of Indian culture, the use of expressions like 'oppressor and the oppressed', 'exploiter and the exploited' and 'dehumaniser and the dehumanised' among others seem, even if damning in imputing, very appropriate to describe life in the landscape of *kuttai* universe. But the use of terms like 'majority' and 'minority' of numerical significance did not have any merit to the *kuttai* universe of unequal truths. The pervasive authority of the Vedic Aryan mind and the subjection of vast *kuttai* inmates were the truths and they were beyond any thought of numerical head counting. With the dawning of modern age, the counting of heads and the application of numbers in everything has grown phenomenally. One would suppose that the Vedic Aryan assumptions of its unequal merits of supremacy in life and the objective merits of numbers, rather head-counting, would eventually cross at loggerheads. With that general caveat, the transformation of the terms 'minority' and 'majority' at the instance of the Vedic Aryan mind's proverbial rope-trick performance is a classical one to watch in the current democratic liberal politics. It is not only an act of transformation but also of transposition of the minority mind of Vedic Aryan exclusiveness stretched to appear as an inclusive 'majoritarian' one under the rubrics of Hindu and Hinduism. If one misses to notice, it further has a nuanced fudging to it, which is, the Vedic Aryan mind has neither ceased be an exclusive minority of racist consciousness nor has it become a humane, all-inclusive, stretchable majority. It is the same old Vedic magical act of eating a *bonda* (cake) and having it. It had been a serious mode of cultural deception repeatedly performed by the Vedic Aryan mind, as indicated in earlier instances. One seriously wonders whether this historic and unseemly trick of the Vedic Aryan mind would carry the day with the culturally

excluded majority, notwithstanding the coalition gimmicks. The imputing of religious significance to Hindu and Hinduism is of highly questionable merit, as demonstrated in the main discussion and the Highlight below. That thinking, however, is in line with the political nature of its long obsession of establishing the political regime of *Aryavartha*. This Vedic numbers game of converting lead (metal) into gold can be seen as extraordinarily successful. The minority of the Vedic Aryan race consciousness is managing successfully to impose itself on the mind of the vast majority of ‘others’. The mind of the majority remains the same subdued and secondary one; and the racist consciousness remains the same as the exclusive dominant minority. There is no perceptible change in the alchemy of mixing at either end.

Vedic Claim to Antiquity/Ancientness

Invariably, Vedic claims of antiquity or ancientness in history become comically anachronistic in view of the non-historical or anti-historical nature of the Vedic narratives. Chronological time line, historical accuracy and veracity of any kind were anathema to their unbounded insolence. It was, as though, a genetic trauma or compulsion to posit themselves as the ancient of things. Their arbitrariness in determining the age or occurrences in time has been their privilege as makers of history. It was not surprising, then, that their Vethanthic speculation regarding ‘self-realisation’ would end up with the realised self declaring “aham brahman” (“I am God”, or something like “I am that I am” nature). Let theologians, mystics and metaphysicians continue to squabble on the intriguing mantra. One cannot simply put it down as Vedic insolence of an egregious kind and fail to notice three aspects about it. One, the claim to ancientness was just arbitrary and nothing more. Two, their mystifying capacity enabled their arbitrariness to pre-post their race’s presence in the chronology of events so as to claim themselves as the originators of ideas, trends, discoveries and inventions. The Vedics’ current frenetic claims to be the ‘sons of the soil’ leads them backwards to discovering a glorious “Saraswathi civilisation” [▲]in the upper reaches of Indus valley, a supposed urban origin of Aryans[■]. Failing to prove the point that Saraswathi civilisation ever existed, now the Vedic scholars simply latch Saraswathi to the generic name of Indus culture to become Saraswathi-Indus Civilisation. The stupid extent to which the Vedic minds could go to claim that either the Vedic culture had pre-existed the Harappa-Mohenjadaro Indus culture, or to suggest that it had co-existed with it at some point is astounding. These Vedics are such pathetic minds that consciously maintain their racial apartness or alien-ness while at the same time crave to be accepted as one of the earliest peoples of the land. Every new archaeological evidence and the reconstruction of the history of ancient India since the twenties of the 20th century CE could never get through their pig-headedness that they were not the natives of the soil and that they were incapable of producing creative monumental achievements. Their survival mind-bending skills were not fit for construction. Enough has been said on that score already.

The deceptive Vedic mind had always employed the ploy of cleverly planting and repeating its inane assertions like its antiquity and ancientness. The simple assumption was and is that others would gamely accept it as coming from the traditionally acknowledge learned minds. Willy-nilly the expressions would gain currency in print and in the Internet. Conceding that the Vedics’ research might still show up some evidence to back up their wishfulness, it is maintained that such evidence would not modify one bit the theme of this critique about the nature and functioning of the Vedic mind in history. Three, we face the ‘dog in the manger’ predicament. Given its mindset, the Vedic mind is utterly unwilling or incapable of enabling the emergence of India as a progressive, humane and modern nation. The Vedics wield enormous ill-gotten social-economic-political powers and privileges in their network called the Indian Heritage to force its will and effectively frustrate attempts at objective scrutiny of our culture. By

[▲] See Saraswathi Civilisation, pp. 203-207

sheer impudence the Vedics wield ill-gotten powers and privileges to prevent others in that task. The crisis is not fanciful.

As for their claiming and being natives, there is absolutely no question of them being natives and ancient relative to others being more ancient. The Aryans having nativised themselves and succeeded in subjugating others are incontrovertible facts. The Vedic Aryans had every reason to call themselves ‘sons of the soil’ since they have had the prescriptive right of having settled on it and became what they are for over three thousand years of residence. Although, by their thoughtful choice, they have always felt and showed that they were not only apart from the vast majority of the people but also superior to others by the kin of their colour. To remain as aliens and un-integrated with the rest of the people had been their choice privilege. It would appear as though their self-chosen segregation is becoming a predicament and their frantic claims of native-ness and ancientness is a balancing act. It is puzzle as always. No thought or action of the Vedic Aryan mind would ever stand to ordinary reason. It does not have to suffer from paranoia and a skewed thinking; all that it needs to do for affirming its oneness with the people and the land is to renounce its racist Vedic values. That alone could possibly atone for the longest lasting dehumanization and exploitation of others in history. The immensity of that longest lasting un-repentant crime of the collective Aryan-race-consciousness is beyond any reprobation one would dare conceive. History that the Vedic Aryan mind had always dreaded is no longer under their erasure and they can be ordinary human without pretending to be otherwise. It would be silly for anyone tell or concede to those, even in their hallucinating to be uniquely apart from others, that they are as much natives of the land as any other ordinary person. In any case, their claims of ancientness would longer be allowed to ride rough shod over the historical ancientness of others any more. There were others that the Vedic narratives chose to obscure and obliterate. One of them was the Tamil culture long presaging the Vedic culture. Its claims to a longer lasting position presaging the Aryan arrival and continuing to this day will be the topic of Chapter Two. It is not a singular position but in active contention with the imposing Vedic Aryan culture starting around the beginning of the Common Era.

Paradoxical terms – Hindu, India, Indian and Hinduism.

From scattered facts of History, a brief narrative of the terms Hindu, India, Indian and Hinduism is crucial for this critique. The river Sindhu had spawned the terms Hindu and India in the course of history. It is not positively known by what name the literate and highly cultured people of Indus had called the river that was the source of their sustenance and maritime greatness. It was not possible that the people of that river system had lived without a name as a people, or many clusters of them with different names in different regimes and cities. The literary tradition of the peoples is found in fragments offer no clue about their name identities. All that we know of the absence of names of the people(s) of the land is from the unreliable Vedic narratives. They were of dark skin as others up to Hindukush in the west and east and south of the sub-continent. The meandering trail of the Vedics swarming over cultures like attack ants laid ancient cultures bare with no traceable evidence of their names, their original life patterns and their values. They were all crunched away. It was their repetitive standard practice. Absence of these basic evidences is demonstrative of the intentional destruction and erasure by the Vedic mind. The Vedics were not stupid marauders. Their intention was not praiseworthy either. Their intention was not like creating a ‘new man and new society’, far from it. In fact, the idea of a man or one’s being human and the idea of a society, as an organised community of mutually shared values and celebrations, were far from the model of social engineering they had in hand as they crunched on. The models that could be inferred were, one, the faceless, nameless and dehumanised dravidian, and, two, the unsocial, fragmented and *kuttai* order of life for everyone. This was indeed the earliest known and most successful model of social engineering for the dehumanised and the fragmented unsocial life for everyone that has lasted to this day. The process of this systematically executed model went by the misnomers of aryanisation and sanskritisation. Incidentally, the good things of the ancient cultures were merely gathered to the Vedics’ possessions as though naturally accruing to them. There was no reference to or acknowledging of these predations to anyone who was not there as human and

equal to them. To acknowledge to themselves of their noble aryanisation and taking of things (of others) that the Vedics had considered as naturally their own would be pretty absurd.

In that process, Vedics knew what to narrate, what to exclude and what to denigrate. Above all, they knew why they had such a discriminating sense of recording or missing out. Their supreme Aryan consciousness, their Aryan race-centredness, was always the centre of gravity of their expanding Vedic universe, and nothing else mattered. The Vedic universe is more truthfully and graphically rendered in this writing as the Vedic *kuttai* universe*. As noticed above, once their ancientness was established as the context, others ceased to be contextual and merely became incidental to the context of others being naturally subjugated. There could be only one centre of power and wisdom[□], and everything else in that universe revolved around it. As the creators of that universe, they had the power to name, rename, erase and to create something immaculately of their vision or fancy, and it was unquestionably possible. So the Aryans, even at the initial stage of formatting their racism, simply grouped the native cultured people as the dark-skin dasyus*, which became the indiscriminate race type as dravidians. It was just the beginning of the Vedics' amazing naming acts.

Historically, the credit for the term Hind/Sindh/Indus/Hindu referring to the land goes to foreign languages, primarily Greek and Persian beginning 500 BCE. These terms referred to the land in the northwest and then to the people who lived in the region. The term Hindu Kush was probably the first known land reference to a mountain range named after the people called Hindu. The invading Alexander of the 4th c. BCE, who had used the passes of Hindukush Range, did not speak of anything as Sindhu or Hindu Kush. Credit must be given to Turkish, Persian and Arabic traders and invaders from 7th c. CE. Hindu Kush is translated in Arabic as 'Mountain of Hindu or Hind'. The term Hind or Hindu in itself was a derivative of the term Sindu. The term India was a much later twist of earlier Hind. The term Sindhu, in all its variations over 800 to 900 years, referred only to the land and, by implication, to the people.

Here, credit must be given to Islamic zealotry beginning as early as 7th c. CE to 14th c. CE. Apart from the traditional trade relations between those regions across the Hindukush, current Baluchistan and the Arabian Sea to the Hind land, the time was marked by intermittent attempt on the part of galloping Islamic armed robbers known as chieftains to establish political control over pieces of Hind and, notoriously, by systematic plundering of the rich Hind temples of the wealth they had. The kingly looters on horsebacks pirated away enormous treasures and, in the process, let out their iconoclastic zeal unrestrained on the temple complexes. This had nothing to do with their faith in any proselytising manner. This was a plague of annual dry season (Muhammad Gazni alone was reputed to have made nearly 22 raids!) that visited upon Hind for nearly two hundred years. One Muslim writer of one of the foreign predatory chieftains was amazed that the natives remained stolid and unprepared in the face of repeated dangers to them.

This piece of information offers several insights for the perspective of this enquiry. One, the official Muslim chroniclers had to make regular entries in the calendars of their kings regarding the Hind temple raids, just to prepare and get ready annually for the distant operation of their regiments. Mere regularity of that entry had forged in their minds the idea of rich temples of the Hind land as the Hind belief of the people. The Islamic raiders' need to regularly differentiate between their faith, Islam,

* See narrative of *kuttai* milieu above, pp.

□ It is a nauseating Vedic bluster to claim wisdom where nothing existed unless it meant their cleverness in knowing oppressive ways.

* meaning *dasas*/slaves/servants/subordinates.

from the belief represented by the temples they were raiding, had led to the eventual transference of the idea of the land to the idea of the belief of the people of the land. This cursory development of the terms under consideration is significant to note, all the same—the marauders' referencing to the land as Hind, the people as Hindu and their faith again as Hindu—as contemptuously worthy of their marauding raids.

Two, the Vedic narratives do not say whether this was the case, or anything at all about the repeated sordid spectacle of the desecration of the temples and the plunder of everything sacred and precious that was happening over nearly 700 years. In a sense, it would be illogical to seek historical information from them as we have fairly concluded that the Vedic mind and the Vedic narratives were non-historical as well as anti-historical. In their silence on the outrageous developments over that long period, we are free to speculate on them reasonably. Studied neutrality in the passing political scene by the Vedic Aryan clannish group that was mindful of its own survival or business might have been the case. Probably there was more than that. The Muslim chronicler's puzzle was interesting but it did not quite pry into the Vedic mind. As a cursory observation of one of the Muslim looters, it was pretty perceptive. Still, there were two crucial factors that would need explanation in the light of this critique.

- a) The Vedic priests were in charge of the temple complexes and their personal lives would have been clearly affected by the destruction of their temples. It was one of the sources of their livelihood. Further, as trusted advisors of all types of royalties, they were also deeply in the thick of state-affairs and external policies.
- b) The failure of the local kings to do anything about the raids, particularly to prevent them from occurring, should have reflected on the wisdom of the priestly advisors that served under them. There was no written record on these counts.

As for the first, one wonders whether the Vedics were outraged by the effrontery done to the deities they had gathered to themselves and naturally made a good living by officiating the rituals. In all probability they did not really feel any offence to themselves because, in their hierarchical bent of mind, their aryanised native gods as their own, their mantras, the sacred Sanskrit tongue, sacrificial *yagas* and their racial insolence were secure in their mind and tucked away as the top most layer of spiritual untouchability from the lower order of commoners' gods, goddesses and their temples. The Vedics' own daily rituals reinforcing their aryan-ness and other routines of being spiritual at their family hearth was not affected in any way. The lower order of gods and goddesses were good enough to displace native priests and collect the priestly offerings to themselves; but the Vedic priests had not invested in those gods or even in their wealth, that would mean risk to their lives. Further, Vedic's had obsessively overarching political priorities of their own that could not be compromised by once a year contingency of foreign banditry. Besides, their fundamental cultural groundwork of laying the *karmaic-dharma* unsocial order of *kuttai* life had been well laid and remained secure despite the raids by Islamic brigands. So, the raids did not quite matter. Since the Vedics devoutly shunned accounting of anything in record of their shocks, surprises or agonizing cries regarding the raids, we are unable reconstruct any human account. As for the second, they could always roll into the cocoon of spiritual aloofness disdaining mundane things. A cultivated aloofness in the possession of spiritual and worldly wisdom had helped to mask and keep alive their mystique and racist Vedic design. Well, all these rationalisations are truly indefensible in the absence of any recorded reactions of the Vedics in their own narratives. Despite the silence of the Vedics about the long calamities to the temples under their watch, the Muslim chroniclers and the marauding thrusts of their chieftains have given us reasonable insight on the etymological linkage of Indus-Sindh-Hind-Hindu-Indian-Hinduism. The Vedics had no clue to the significance of that development until the late 19th century of our era. The etymological changes were entirely due to outside forces or factors over which the Vedics had no control. It is an interesting point to remember in view of the Vedic mind' prerogative in naming things. In one sense, it was indicative of the Vedics slipping in being the centre of gravity of their *kuttai* cultural universe. None of the variations suited the Vedic mind to latch on to as its own. The time had not arrived. The Hindu (Indian) of the land becoming a Hindu of an un-definable belief called Hinduism was still a long stretch to develop on its own accord. Incidentally, with the spread of Muslim power in greater part of India from 14th c. to 19th c. CE, the Hindu being a Hindu of the land was all that mattered to the Islamic political operatives. To

attempt to define the religion/s of their non-Muslim Indian subjects was not their business. The incidental zeal shown in converting them to Islam had no need for defining the religion/s of their subjects. As the political exigency required, a great number of Vedics had gone over to the Islamic faith is evidenced in Muslim accounts, understandably not in Vedic accounts – faithful as they have been to be non-historical.

Further, great many names of saints, rishis, Vedic thinkers and commentators are associated with receiving or writing of the spiritual compositions (*shruti* - revealed) called the Vedas and the Vethantham-Upanishads (*smriti* - written). They are all not particularly human but impressively made into towering legendary characters. In the little cursory survey of writings about them, no one of them is presented to showing any inclination to identify oneself as a ‘Hindu’ by any doctrinaire identification, or to have contributed to any leading thought on ‘Hinduism’ as such. That is astounding to note as a significant failure or absence of mind on the part of Vedic caliber in the course of nearly two thousand years of development of Vedic thought. The Vedic mind is not really that unscrutable. It had its truth of *Aryavartha* firmly set to look upon, and its redoubtable capacity for systematically creating the *kuttai* universe was a necessary consequence. The name of it as Vedic culture was clear, pointed and good enough. There was no need to call it by any other name. However, if anyone were to dig up the terms Hindu and Hinduism from the crumbling folds of the Vedic archives and found a mention of them somewhere—that would be *cause celebrant*. Then, not to the comfort of the Vedics, they would have to explain why they had kept that great truth secret until the time of the find.

We may gather the clear inferences that have been self-evident throughout this critique which now come into sharp focus in the above light : 1. The central and compulsive focus of the Vedic Aryan mind from its inception to this day has been to achieve the political goal of *Aryavartha*. 2. That having been the unrelenting focus, its primary concern was to subjugate whole cultures. 3. Any concern for developing any personally transforming confessional of faith of anyone to oneself, to one’s deity and to translate that *tharisanam* (rapport in ecstasy) that also would affect relationship with others was far from Vedics’ interest. In other words, any confessional faith that constrains one to confess one’s fault to receive pardon from a compassionate Being was alien to the secular priority of the Vedic mind. 4. Where as, the establishment of the *kuttai* universe based on Vedic values to be an everlasting pattern of life for the purpose of *Aryavartha* was its all-consuming focus. 5. For that to happen any feasible (devious) means of attaining that goal is fair game and the ethics of its own truth; it cannot be cluttered by extraneous values, morals, and sentiments. These have been the firm nodal points of the Vedic *kuttai* universe. Then, how does one explain the heavy spiritualism and the plethora of theistic elements in Vedism even before its slipping into the nomenclature of Hinduism lately? Obviously Vedism had not been an unbroken heavy-set Vedic secular grid.

The nativisation of Aryans in every feature of the advanced settled culture of the land has been made known. Absorbing the existing religious beliefs and practices was perhaps a heaviest dosage of nativisation that Aryan settlers had received to begin with. One may even say that it became the very basis for the Aryan wits to surround the Vedics’ brahminical mystique, political focus, the *kuttai* culture and *Aryavartha* with the spiritual mystification that has always been their trademark. Absorbing all other developing features wherever it found in its cultural foraging, particularly secular thoughts (Jainism and Buddhism) as well as theistic thoughts, beliefs and spiritual practices (Tamil *thatthuams* and worship of Sivan, Vitnu[▼], sakthi, Kali, Murugan and endless pantheistic deities) became a natural processing feed to the Vedic hunger for cultural mastication. That charming depiction of natural

[□] The Tamil word *tharisanam* of seeing god face to face without any priestly mediation has been rendered as *darshan* in Sanskrit/Hindi.

[▼] Singarily important to note the conversion of *Saivism* and *Vainavam* into Shiva and Vishnu *bakthi* devotion. Elaboration of this Vedic converting act will figure in the Second chapter of the critique.

process aside, as has been repeatedly made known, it has not been a credit worthy process for four fundamental reasons of Vedic intent. To repeat them briefly again wouldn't be overstating the case. One, *not* one of them was significant in and of itself for the intrinsic merit of the founder, followers, and believers. Two, they were all most cynically incorporated into Vedic chewing only for the purpose of keeping the *kuttai* inmates *kuttai*-bound in the Vedic values for all of them to arrive at the vision of Vedic Aryan race ascendancy, the dome of *Aryavartha*. Three, the Vedic process of cultural mastication can be seen, at best for linguistic esthetics, as homogenisation. The substitution of the term assimilation should be debarred in narrating the Vedic intent for Indian culture. As in many other cases of Vedic vocabulary, it is a forked tongue expression to mean one and not the other, and vice versa. Four, the homogenisation of Vedic intent has never been and never could be stated as for public purpose or for humanity to become more human.

For these fundamental reasons, the goal of *Aryavartha* has now become a virtual one in hand, Aryan racism has every reason to make its hubris more openly acknowledged and felt by more legal (majoritarian laws) and more illegal (vigilante forces) and repressive implementation of the majoritarian laws. For too long our culture has been sold on the unexamined bogey of *Aryavartha* and had remained desensitised. A whole lot of good minds have been complicit in dulling our wits. Nevertheless, this reality drawn bleakly for all its virtuosity is still only one heavily corroded side of the coin. The dome of *Aryavartha* is nothing but a large bloated mound of contradictions, deceits, shamelessness and suicidal hubris before an awakened awareness of the overwhelming majority of our people that are beginning to see what it really is. Their rallying round of human dignity, the all-inclusive human virtue, that is imbedded in the Constitution would help implode the mound under its own weight and so would go the *karmaic-dharma* inhuman values crushed. Cheerfully we could unfurl the historic un-homogenised ethoses of Tolerance, Compassion and Love as the resounding human values centred in Human Dignity* of the people of India.

Little does the average person and the scholars alike understand that the uncritical substitution of the term 'assimilation' for the mechanics of homogenisation exposes them to the naivety in the use of the term 'assimilation'. In one sense it should be held to indicate the making of all things similar, as has been successfully executed in the *kuttai* milieu of all inmates becoming dehumanised, practically speaking for most. That is a submerged cultural reality. Vedics might groan in their seat for the truth of their intent being made known. In another sense, one could attribute the term to be the intent of the Vedic mind to make our people similar as one people of equal worth and purpose and having equal possibilities in freedom for greatness. The second one should induce greater groan of unease, for that notion of assimilation would negate the truth of Vedic intent. In all likely, Vedics might end up living up to the Gita's stricture to not count the pain in doing their duty. The appearance of the second idea of assimilation, rather than the truth of Vedic intent of submerged assimilation, is the one that most Vedic's would want to project, and in fact they do. It matters to carry out their intent of *Aryavartha* quietly and forthrightly without appearing to be unseemly about it. It is all a little convoluted, but we are dealing with the Vedic mind. In the end, ordinary truth is the casualty, not the Vedic truth that remains submerged like the snout of a crocodile..

Birth of Hindu and Hinduism as Religious Categories: Finally, the terms Hindu and Hinduism as a religious categories referring to a person as a believer or follower of a category named Hinduism came to be inscribed in the ledgers of the English East India Company by its clerical trading agent/s. As traders, they suddenly faced the civic responsibilities for the territories wrung out of the Mughals, in particular for the larger population other than Muslims. As an administrative convenience, they just grouped most of them as a Hindu (land) religious group in order to differentiate them from Muslims. It is astounding to realise that today's passionate religious and political polemics surrounding the terms

* See Ethoses and Vedic values, pp. 176-79

Hindus and Hinduism had their plausible explanation in that freak action of the feckless peons of a trading company as bookkeeping terms, with barely religious implication. The traders were not alone in this becomes in the next paragraph. The English traders, being ignorant of local religious or cultural matters, had readily recruited the upper social strata of Indians that had displayed useful local knowledge and leverage for their trading. In all likely, the agents had the approving nod from the Bengali brahmins for their innovative administrative twists for whatever reason. In giving their nod, these Vedics were more than eager to seek the foreigners' gravy of new opportunities for power and privilege from the trading agents even if they happened to be a new class of *panchama* sahibs. So it transpired that a Hindu, meaning, an Indian under the administrative control of a trading company was stamped as of Hinduism only for the reason of differentiating him from a confessing but distrustful Muslim. There was nothing of confessional nature of the Indian being stamped as belonging to Hinduism. No debate, no explanation, no resolution, simply the penmanship of clerical entry in the daily ledger of the East India Company. That clerical action raised no questions from anyone, and presented no difficulties to any. That was the entire registry there is for the birth of Hinduism as a religion of non-Muslim people of India! A faith that an Indian had not confessed and that faith of empty significance, all the same, being made known as Hinduism never appeared to be strange. None of the trading clerks and none of the head-nodding Bengali brahmins cared to define the new entry in the ledger. It was a catchall non-descript term of no significance for improving the Company's trade, but vaguely seemed to have mattered for head counting for the purpose of differentiating the people from the resentfully brooding Muslim population in the territories that were becoming possessions of the East India Company marked as exclusive trading rights late in the 18th Century CE. Yes, the nondescript terms of Hindu and Hinduism had the only significance of differentiating a population of non-confessional insignificance from the Muslim population. Actually, it meant to differentiate the Muslim population that mattered to the Trading Agents; it was not because of Muslims' confessional faith that was significant in itself to the Trading Agents either. The East India Company Agents had developed very palpable political instincts to be watchful of the disaffection towards them of the Muslim population that was losing everything – political, religious, social and economic fortunes of a thriving life in the mid-eighteenth century CE that had been taken for granted under the benevolence of their Muslim Political control that was disappearing in the eastern provinces that were technically still the eastern wings of the Mughal Empire. The Muslims had every reason to be visibly hostile to the presence of the foreign Trading Agents on their land. Further, it is astonishing to imagine that an event foreboding of major consequences to the sub-continent might have happened in a dusty dungeon-like space of a trading warehouse! There was not even a civil ceremony, a noted tea break, marking it a significant occasion like the beginning of the English East India Company's Civil Service.

Far more astonishing for the perspective of this writing is that, not only the clerical trading agents were clueless to any religious nature of the ledger categories of Hindu and Hinduism, but also that the well-versed Vedic Bengali brahmins had no clue of it either. If they had any clue at all, they would have certainly made it an occasion for a stint of ceremonial rituals of clanging cymbals by brahmins that had the exclusive right to invoke the blessings of any god from ancient Vedas. If it was of any auspicious significance, the Bengali brahmins were pretty circumspect about it. From the absolute Vedic silence on the clueless nature of the terms Hindu and Hinduism, some incisive queries arise. The Vedics have been great professionals at trying to fudge every religion, every system of thought, and every popular quirk (trend) that have graced the sub-continent into Vedic homogenised essence (*lagiam*, the snake oil cure-all for all seasons) that would be offered to explain everything and nothing as their ancient wisdom. That being the case, how come they missed offering names like *Varnaism*, *Vedism*, *Brahminism*, or *Pariahism*; any one of them would have been very close to the religious fluff of the exclusive Vedic thinking? Had they not gotten wind of the clueless-ness of the English traders who were doing their (the Vedics') naming act on their own cultural turf? The alien trading agents were now daring to attribute religious significance to 'others' of their (the Vedics' own *kuttai* make) who had no religious significance, to begin with? None of them materialized, and it may appear as though the Bengali brahmins missed the train of bullock carts on that. But, then, all appearances are not truths, certainly not the Vedic truth.

The Bengali brahmins as the foremost Vedic authorities around at that time, of course, knew what the terms Hindu and Hinduism meant to a variety of aliens in their contact with India. Vedic's who had never ceased to be aliens themselves in their exclusive mentality, almost as a permanent fixture in their personality make-up, had clearly understood alien misconceptions about the fabulous richness of the Hind land, which had no bearing on the varied realities of the land to be Hindu in faith. The Bengali brahmins certainly knew that Hindu and Hinduism had nothing to do with anyone's belief among the non-Islamic population of India at that time or at any time for the simple reason that they (Vedics) had not made them to be religious and never named them anything but hang the *varna* titles of serfdom on them. In truth, even if the English traders had sought the Vedics' guidance to choose an all-inclusive name for their people, they would have become blank faced. One, they had not faced such a contingency ever in their memory of having to name the oppressed peoples they had gathered under their wide vulturous wings with any religiosity. Two, they had never held the *Aryavartha* design for anything less than the Vedic political truth in tandem with the creation of the oppressive *kuttai* culture for anything less than an efficient, pragmatic and free-enterprise justification for maintaining Vedic Aryan ascendancy. There was no place for troublesome religious sensibilities in their own Vedic minds' self-aggrandisement. Three, given those Vedic truths, the people that the trading agents would have referred to as 'your people' to Vedics, they (priestly brahmins) had never owned the 'your people' to be their people at any time. In any case, the Bengali brahmins would have been utterly flabbergasted to find a truly inclusive term in English, perhaps not even in Bengali or Sanskrit, to suggest to the fumbling English traders any inclusive religious term for non-Muslim population of the land. And, four, all religiosities of the people of the land – the distinct gods, goddesses, theistic system of thought, their worship forms and temple constructions – were all true and authentic to them, the people, if one could obscure the Vedic braminical priesthood for one moment from that genuine tradition of long standing, in spite of the Vedics' despoiling them and reducing them as mere appendages to their political goal.

It was just as well, that the Bengali brahmins held their silence without offering any names to the English trading agents who ended up thoughtlessly assigning the amorphous terms of Hindu and Hinduism (derivatives of the Persian Hindus, the indiscriminate people of the land). These were just nametags attached to conditions that they neither had the need or inclination, nor the capacity to investigate. The emptiness of the terms free of any theistic implications of any faith was most fitting to the Vedic mind and to its assertion of itself as the focal point (self-centred, selfish, egotistical and inhumane) of viewing the world as *aham brahman* (I am Brahman).^{*} There is nothing confessional about it to any one, and certainly not to the Vedic mind that had never seemed to have any need for theistic thinking from their ancestral times. Vedic religiosity was a tailor-made world of spiritual fluff in which the Vedic mind could not be held accountable to anyone or to anything. The Vedic world of *kuttai* universe was the creation/manifestation of that mind. That reality was its creation, its own brand, and it was entitled to it in whatever manner it chose. There was nothing conscionable and unconscionable about it. It is just the way it was, is, and will be – the Vedic way of life. Assertively, it is the nature of the Vedic truth of *Satyamev Jayathe*. Whatever is successful is of course victorious. The emptiness of the terms Hindu and Hinduism were and are perfectly suitable to that reality of the Vedic mind and its created world. The Vedic mind had known this entire sequence of the thought as the very secrets of its shrewdness in creating the longest lasting culture that the world has ever known. Alas, the Vedic mind would wish to have it all quietly within and just do the dictates of the sequence, as it has always done, but to accentuate them all out, as laid out now, is certainly not the Vedic thing to do.

In view of the historical linguistic development of Sindh and Hind (land and people) to Hindu and Hinduism (a person of faith in Hinduism as a religion) and in the context of English traders late in the 18th century that made the ledger entry of the latter with no due consideration of anything other than their casual alien misconception, it is established that the terms Hindu and Hinduism were not conjured

* *Aham brahman* (I am Brahman) is a damnable (theologically speaking) Sanskrit abuse of the Tamil theistic expression of *agam paraman*, to mean the heart/mind/inner soul where the all-pervading Being resides.

up by the Vedic mind at that time and not before either. It is also established that the terms Hindu and Hinduism were at best shells empty of any significance, either of the *kuttai* culture, or of any confessional godly substance. These two points must be clearly held in perspective in order to understand the shrewdness of the Vedic mind in taking (not acknowledging) the shells, Hindu and Hinduism, from the English East India Company's ledgers. The Vedic mind' realisation of the significance of the empty conch shells for its own use as its own find took another hundred years later. During those hundred years, the culture of the people had not ceased to be what it had always been, a Vedic one. The Caesar-like Vedic mind firmly continued to rule the Vedic *kuttai* universe.

The English traders, despite their ineptitude regarding their ledger entries, soon unleashed unintended fresh trends to impact the unwary Vedic mind. It was equally true of the commonest people who had remained inured to any wariness on their part other than accepting their *kuttai* condition in the most remarkable compliance to the Gita's highest principle of living their unritualised life without joy or complaint. There were several new trends seen generally as the quirkiness of the white aliens. The one that had the immediate impact on native traders, ordinary merchants and ordinary destitute peasants was the imposition of some sort of poll tax by an alien trading company*. From our perspective on Vedic mind's handling of the conch shells of Hindu and Hinduism, four of the most consequential factors are significant to mention in brief. One, the wafting of human-centred values from European thought and experience began to settle on the people of the rigid Vedic *kuttai* culture through ordinary secular ways of newspapers in English and in the vernacular ones soon to follow. Human values of the effortless wind-pollination kind could not be seen as overlaying on or advancing the work of Christian missionary activities, as the Vedics have been blowing their newly acquired conch shells announcing the threat to their values and way of life. That intentional vilification of Christian faith and missionaries began as early as the 18th century CE, if not earlier, and is still continuing. It can be said with utmost sincerity that it is a conch shell blowing of profanity. This assertion is substantiated below. Two, The trading company had one primary goal amidst the plundering zeal of other trading companies of other whitemen: it was to make the most of the resources of the land exclusively to itself. The civil administration with hurriedly enacted company rules as laws were meant to serve that purpose above everything else. The natives who rushed into the burgeoning East India Company's civil administration to faithfully serve the white trading sahibs' biddings as native subordinates were the Vedic Aryan brahmins in greater number than any other native groups. This is a studied guess. One may disprove or affirm the numbers by going into the archives of the East India Trading Company left in Calcutta, or in London.

One would think that the unusual, like a bolt from the blue, experience of becoming a low-level subordinate on the part of Vedic Aryan brahmin to white alien officers should have been so humiliating to his two-thousand-year mystique of greatness that the brahmin might have had a fleeting moment to reflect upon the great ancient people of the land (dravidians) suddenly debased to abject serfdom by his Vedic ancestors! That was a fat chance, as the saying goes. Anything humane, any consciousness of his being an Aryan himself in ordinary human terms, or any talk of conscience in general would be plain un-Vedic or whatever his Sanskrit tongue would have him say instead in his mind. Vedic mind had been thoroughly insulated from such predicaments of life by the fluff of his own doctrine of *maya* and the heavier bluff of *aham brahmam*'s power of creating his own reality with no accountability to anyone. They allowed him a lot of space to wiggle out of any tight situation. He could argue of course that the dehumanised subordination of the dravidians by his Vedic kind was in the necessary context of *Aryavartha*, a different ball game. It did not matter about the attitude of his white masters' towards him

* The queer tax invoked a very derisive Tamil folk dance meter: "Somewhere a rustic planted some squash (cucumber) in his little garden, wonder of wonders, he received a letter from the white man directing him to sell his squash, two for a *kasu* (*pisa*)". Transliteration of the song: "ooran ooran thottathile' oruvan pottathu vellarika, kasukku [e]rendu vikkacholli kayitham pottanam vellakaran". There should be any number of such mocking folk songs in other languages, particularly in Bengali and Urdu. Actual time of the Tamil folk song's composition cannot be vouched. Similarly, there are far more derisive Tamil sayings about *parpanans*.

as their subordinate. It did not matter that the white masters were just ordinary people trading grains, clothes, spices, skins of cattle and, when it came to worse, even in opium drug and *beetle* nut. It did not matter that the ordinary white traders were least educated and least sophisticated by his (Vedic's) self-estimation. All the same, it was a fortuitous that he-the-Aryan could find a niche in the English speaking Aryan-kind even to relate as a subordinate. It was all the more significant that the English racial kind was showing great power and wealth, and a god-sent (just a verbal expression, as a brahmin he believed only in himself) potential for his own brahmin kind to thrive. Above all, what was crucially important to the Vedic was that the Whiteman left him alone in his imperiousness over the natives that he had never felt part of any time. Funny, even in owning them as his chattel, he could never claim them as *his/my* people by his title of ownership. It was a strange ownership, for he had negated even their ordinary human-ness. Apart from the *aham brahman* hubris that needed no justification of any kind for a brahmin, he still had an added bit of air to puff himself up in the niche even as a subordinate but now as part of the fast rising ruling Whitman race. This is certainly the perspective of 'others' at the butt-end of the interlude.

Three, the immediate crucial concern of the East India Company was the urgent need for great number of cadres for its subordinate civil administration. These native subordinates would need to have not only Three-Rs of basic education but also additional account keeping skills. There arose the beginning of modern public education in India pegged to the needs of trading company. Naturally and inevitably, the brahmin *varna* had great number of young men eager, like the current swarm of eager IITs, to enter something new and promising with some culturally nurtured skills of reading, writing and a whole lot of memorising. They also had a natural air of bossy-ness about them to lord over 'others'. It was quite a thing that the alien trader had probably looked for to getting things done readily with the natives. By the way, as seen earlier, they were not trained with other skills to make a living. These young brahmins had been trained only for priesthood, essentially meaning to exercise mystical power over the minds of 'others' for the management of the *kuttai* culture. Their working among 'others' also meant taking over 'other's' gods and temples and displacing the native priests by the brahmin *varna* priests. It had been part of an unquestioned aryanisation process from the ancient times. Now, for the first time in their long lounging tradition of preparing themselves for priesthood among 'others', the young brahminical children felt a fresh air of being trained for East India Company's Civil Service. It was just serendipitous that a very basic cultural nurturing called Vedic education with a particular mental attitude of a clannish mind-in-diffusion towards 'others' would so well merge into the needs of the East India Trading Company. It is perhaps not too farfetched to imagine that the dungeon-like warehouse existence of the East India Company successfully developing into the British Indian Empire and on to becoming the Sovereign Socialist Secular Democratic Republic of India. Underneath all these succeeding sea change successes was the steadily moving tectonic cultural plate of undisturbed Vedic values and mentality to lord over 'others' and for the 'others' to be subservient. The smoothly cultured plate Vedic slid gently from the Vedic management of the *kuttai* universe through the Civil Service of the East India Company, through the British Indian Civil Service and on to the Indian Administrative Services. The Vedic mind could after all claim its own mind as the steady factor of successes in all these changes, and that it is still a factor of success of life continuing to this day in modern India. It is just a thought, a reverie.

Coming back to the East India Company's educational urgency, it could not think of public education beyond its nose. It had the immediate practical need to service the trade in its commercial territory. The trading agents had no modal curriculum to apply to the fabled land. Their own public education back in their homeland was not particularly significant either. The classical languages-centred (Greek and Latin) education, not a common fare, was in any case far from the reach of most of them in their own public education. It still had no clue to science education as such, as science was yet to take off with laws of motion until the middle of 18th Century CE. By the way, the Vedic brahmin had a lot more time to wake up to his truth of all-things-to-all-people, the *maya*, as a principle of motion of his own prescience had preceded any other law of motion. The education of the kind that the

Company's Agents were muddling through for the trading company's civil service's needs was perhaps, barring the Chinese and Japan's cultural models, one of a kind as the first professional technical education in the modern world. Probably only the ancient culture of the continental India had had any notion of not only training their young with scientific attitude but also making that mind guided by the value of public purpose. Material evidences of ancient glorious cultures make the claim more than probable. The East India trading agents had absolutely no way of knowing all that. The Vedic mind, on the other hand, had probably remembered it but had practically erased it by its genetic compulsion, as it were. It would not have shared it with the trading agent if some Vedic had a vague recollection of it. Like a Lilliputian dream, the Vedic mind had had forgotten everything and woke up to see itself talking in tongues like Hindu and Hinduism, scientific Vedic mind, and other terms of contradictions.

It was not too long before one of the rare educated minds in classical languages came along as a company agent to show interest in Sanskrit by the virtue of Vedic bluff that it was the very Vedic-made most ancient language of India. Being an Englishman, he had no notion of what it was to be ancient beyond that beyond. Vedics did impress the traders in general with the bluff that the Vedics were very ancient in everything in deed and that their ancientness could be spoken only in countless number of *yugas*. Vedic ingratiation had gained a lot of mileage in the hearts of traders by such talk of ancientness. So the European classics' minded traders and others later in their train were ready to confer on the find, Sanskrit, the status of ancient classical language of India just as Greek and Latin were in Europe. The conferment has not lost its perch in many European minds and their universities since.[▼] Thanks to the Vedic mind and the fascination of European scholars for Sanskrit. Vedic mind rediscovered its ancientness for the reason of European fascination for it, and more so to claim Sanskrit as the foremost classical language of India that contributed to the development of all other languages of India as their stem, for the reason that Greek and Latin did similar things to European languages. That former absurd notion about Sanskrit abounds in India and the world over.*

Sanskrit language aside, the East India Company's agents, except for one or two philologists among them, held their nose to the ground in developing a fast educational system to serve their purpose. They couldn't care less that the misnomer of Western education was appended to their bungling through low-level professional training. Nor did they care that their western education was not a general education that was inclusive of children of the 'others' of the peculiarity of the "Hindoos" (a new English coinage drawn from Persian), but was strictly limited to the young brahmins and marginally extended to hybrids in other Vedic *varnas*. Hence the development of Western education that served the purpose of the trading company most fittingly served the purpose and interests of the Vedic mind. In the name of Orientalism the Vedics were of course pushing the Company's school system to promote the learning of Sanskrit with less justification than Persian which was still the court language among Muslim and non-Muslim rulers. Persian mixed with Hindi was a means of communication and business transaction. Later governors of the Company's affairs in India and their administrators did reflect the changing realities of the world of letters, science and mathematics to bear on education with decisive focus on even turning the "Hindoos" into Englishmen in thought and everything. Some Vedics loved the idea of becoming Englishmen without ceasing to be "Hindoos"; it is the trick of eating and having at the same time they had always performed pretty well.

When the East India Company eventually burnt its fortunes and transformed itself into still another anachronism of becoming the possession of the Imperial British Crown, the importance of educating the "Hindoos" for subordinate Indian Civil Service to govern the Majesty's subjects became paramount in

* Purely for historical context – Sir William Jones (philologist – 1746-1794) and other German and French scholars intoning Sanskrit as even contributing to Greek and Latin, and naturally to other European languages.

* See Sanskrit Tongue, pp. 152-157

the new political realities. With some appropriate changes in the curriculum and becoming wee bit inclusive, the Crown's education policy was geared to maintaining the cadres of subordinate civil service to enforce law and order and to collect revenues. Most cadres of civil service at all levels were of course the "Hindoos"; who else were better suited around to do the job of maintaining the law and order of life than the 'Hindoos', in addition to gathering of revenues? They were born to do that oppressive things and honing of that quality by the Majesty' educational programmes would not make it any better. The British Crown gingerly chose not to tread on the natural and ancient order of things, although there were many progressive minded politicians and liberal men of letters back home in England inveighing against that crass stance. The Vedic mind and its survival instincts emerged through it all very strengthened and maintaining itself on top of the turf of *kuttai* milieu. Low and behold, the Vedics now became shockingly aware that the world of English literature began imperceptibly identifying them, the Indoos, with the faith of Hinduism, thereby their becoming Hindus. The ledger entries by the peons of a trading company came to the fullness of their own in the end without the great Vedic metaphysicians, the Indoos, ever writing a doctrinal *sloka* of Hinduism.

The above point is not a very defensible one, as the Vedic mind in its own convoluted way could produce something to negate it. Nevertheless, the blithe slogans of Hindu and Hinduism were not without problems for the Vedic mind if it had ever thought about its doctrinal position. The expression 'shockingly aware' used in the above paragraph is not casually thrown out. Even on the face of it, and fully conversant with, rituals, *pujas*, and offerings done on behalf of others by Vedic priests, the theistically charged projections of a believer, a worshipper and a deity in supplication and contriteness in the terms of Hindu and Hinduism do not fit the image of a Vedic Brahmin, his deportment and behaviour. It is just not observable. The Vedics would escape by saying that it is not "our way of faith or living". Precisely, that is not the way of Vedics' belief and that their expressions of behaviour reflect exactly their non-belief in any deity outside of their own self.

To begin with, the problem of their belief in non-belief is their insincere use of the second person plural 'our' that is deliberately abused to appear to be inclusive of other persons, including the 'other' persons, in the exclusive Vedic Aryan orthodoxy. Its exclusionary nature is fully known in the experience of others, and they are not particularly keen on being included in that group either. Besides, as shown earlier, others have their own deities with well-developed theistic doctrinal positions that were taken over from the 'others'. Taking over others' deities was merely a cover up for Vedic intent of dehumanising others to achieve *Aryavartha*. The Vedic brahmin had absolutely no mediating role in the personal experience of the ambience of *tharisanam** of the deity's presence in the act of devotion. That confessing of faith was and is fundamental to theistic doctrines of others. The bluff of the centrality of a brahmin priest in rituals had absolutely no place in the confessional faith of Saivam, Vainavam, worship of Kali, Murugan and devotion to other deities as expressions of personal faith. This spiritual act of ingratiation was the same as the one the Vedic's exuded with kings, centres of power as well as trading agents; the intent was to compromise others to serve the goal of *Aryavartha*. Given this all-engrossing compulsion of the Vedic mind, the slogans of Hindu and Hinduism did not in truth (in ordinary meaning of truth as veracity) signify the unity in oneness of anything, let alone in faith. The central core of Vedism is not faith in anything but in the Vedic mind's manifestation of the vision of *Aryavartha*. By the centrality of its political obsession, Vedism has removed itself from ordinary understanding of faith, belief and religion. The meaningless amorphous terms, Hindu and Hinduism do not enhance the sincerity and integrity of specific confessional faiths such as Saivam, Vainavam, or Kali worship as well as other expressions of devotion to other specific deities. Even as adjectives, the terms Hindu and Hinduism absolutely would not add a scintilla of confessional significance or religiosity to any of them. Shaved of Vedic encrustation, the specific confessional faiths of India would stand on their own without distortion to regenerate a several theistic faiths of ancient roots and humane world of India for the first

* see Hightigh no on Missionary and the foot note on *tharisanam*, pp

time. The only human concern in this possibility is that a great number of Vedic priests that are formally servicing temples of confessional faiths would find themselves in the predicament of having to re-educate themselves in the theology of confessional faiths, or to openly declare their genuine confession of their faith in having to render the needs of souls in *tharisanam* relationship with their deities, or to seek employment with employment agencies, public and private. The only significance of the terms, Hindu and Hinduism, was the Vedic's shrewdness' in waking up later and seeing a great potential in the chance happening of the terms. They would indubitably help forge the vision of the *Aryavartha* in the emerging democratic phase of Indian culture. That shrewdness of the Vedic mind will stand in good stead as the biggest boon to ward off torrential changes of modernism combined with the prospect of a free India. Vedic mind had always known that its penchant for shrewdness was a double-edged sword: it could be wielded as virtue for good as well as vice for blighting. Blighting of ancient cultures as its dehumanising relish for Aryan racist dominance was its consistent choice.

Five, so the interlude of English East India Company and the British Indian Empire came and went, along with the world of salutary changes in human perspectives released by the Renaissance, French, American and Russian revolutions among others without impacting the stolid Vedic mind and its *kuttai* universe enveloped in the *Aryavartha* vision. As the surge of modern nationalism arose with a unified name of *Indian* stamped on it, the Vedic mind was busy getting into the surging act. Seriously, the most knowledgeable, articulate and highly experienced in administrative, constitutional and jurisprudential affairs in general, and having the closest insights on the way the imperious English mind worked were brahmins among Indians. They were supremely the best to initiate, represent, and argue for the Indian cause, particularly in interpreting the minds of political leaders of the Indian National Movement. Not incongruously, brahmins galore were still serving their British patrons very much as their counselors. Neither the British Empire nor the Indian National Movement would be worse in the bargain by having brahmins mediating from both ends. Many a paradox the Vedic mind had waded through, but always succeeded in staying put to its central criterion of *Aryavartha*. That cultural monopoly could never be compromised. It certainly has been the way of our people, the brahmins. From our end, brahmins (for the time being, dispensing with the Vedic and Aryan attributes) along with other Vedics were in the thick of Indian political movement that eased the British Colonial hold on India's future. It appeared that the future would see the emergence of a united, humane and progressive nation that at long last would leave its shoddy past behind. The possibility of such a future had to be seen in the dynamics of three groups of British subjects: 1. a very politically conscious but insecure people in the name of Islamic Muslims; 2. a vast majority of others seen as non-Muslims (with religions and linguistic differences); and 3. a majority of non-Muslims now coming to be seen as Hindus under the umbrella of Hinduism. The fourth party was the British Crown to mediate the conflicting interests of these three groups with brahmins in subordinate counseling role to them. A critical point was that the terms Hindu and Hinduism came to be used freely in discussions to bounce off non-Muslims from Muslims, a religious group, who had clear political claims on the British that had wrested political control from the Muslim rulers. In other words, the terms Hindu and Hinduism had not gained any clod or traction in nearly 150 years since their earlier entry in the trading company's ledger. Islam or Muslims was the bouncing off point to differentiate a people of the land as Hindu then as now. So, a Hindu would be one who believes in any one of the deities outside of other organised religions of the land and also to include one who was simply identified with the cultural traditions of the deities by cultural habit rather than by belief. Side by side with the heart-wrenching issue of dividing the land by the two-nations' theory of Pakistan and Hindustan was an intense effort to declare a Hindu as a person of faith in Hinduism as a religion was going on the side. In addition, making of Sanskrit as one of the primary languages of Hindustan became the concomitant pressing issue. The Vedic mind on both sides of the isle (the British Crown and leaders of the larger non-Islamic segment of the land) made sure that those issues remained fundamental issues to be incorporated in the future political body of Hindustan.

However, the people of the land appeared to be resoundingly united with oneness of public purpose to throw off the foreign yoke. It was in large measure due to the renowned thinkers, sacrificial statesmen

and politicians that led them. There were many Vedic minds of different shades in the mixed bag that were as vehement as any to attain freedom from Colonial Rule. Despite mixed motivations, the value of ‘public purpose’, a long lost value of ancient cultures and the Mauryan and Tamil polity, emerging again (paradoxically) under the British Colonial rule, had now become a standard all-inclusive value of public awareness and discourse to gain independence.

In that context, the all-inclusive public purpose discourse engaged everyone through the heavy discussions from the time Partition and the making of the Constitution of the Democratic Republic of India. The non-Vedics and the moderates among them could be said to have carried the all-inclusive public purpose tone to success. They were determined that their part of the fragmented land would not be called Hindustan but India as a secular and democratic nation. The Hinduness of Hindustan was deliberately foreclosed or excised in order to make the determined intent of the all-inclusive Indian nation clearly known to everyone. Nevertheless, Indian culture had meant all things to all people in its plurality, but more so to the Vedics. Through all ages and political vagaries, as observed earlier, the Vedic fault line of values* had energised the continuity of our cultural geology. The Vedic mind of that fault line was now fully awake to the historic changes as its opportune moment. It was able to obtain a general acquiescence in the presumptions that Vedic culture was the Indian culture, a Hindu was of Hindu faith in Hinduism, and that Hinduism was a religion of India. This was an astounding achievement and not a joking matter. A secular democratic India that was pared carefully from Hindustan was now back into the new body politic of public purpose. The cultural web of the new India still continuing to be Vedic, an attractive structure of liberal democratic process, an understanding of human rights and liberties, and the “Directive Principles of State Policy”—all of them could now be crocheted into the Vedic web as new yarns, after all. All assumptions of a Hindu and Hinduism would be additional colourful yarn to be knitted into.

Thus, a very adequate description of an Indian, Hinduism, and Indian democracy as a working hypothesis for a Vedic mind would be: An Indian by definition is a Hindu that belongs to the all-embracing web of Hinduism; it is the end product of the formation of Indian culture as ordained in the sacred Vedas and recorded in our history (read Vedic narratives); a gradual development of the process of homogenised assimilation, the modern India of Hindus of Hinduism has emerged as the largest democracy that the world has ever seen; the Constitution of the democratic republic is fully protective of its pluralism and minorities; and the democratic politics of secular India would be guided firmly by the will of majority as its rudder.

Further, prudence of the Vedic mind would now exude open embracing of the whole of Indian Constitution with the strength of *majoritarianism*, a certainty. Admittedly, as Vedic reckoning would have it, one may call Hinduism a religion, a faith, a way of life, or even an inclusive culture of all religions, as it would not really matter; everyone can claim a satisfying piece in it; and Hinduism with its metaphysical reach is the crowning achievement of Indian culture, which is the consensual foundation of its democratic polity. It is a benign and endearing façade that the Vedic mind has been projecting to the world. Obvious Indian achievements in material, industrial, intellectual, and political advancement as the biggest and successful democratic country would substantiate the façade. But in the backside of the façade is the same old fault line of *karmaic-dharma* values lurking there without shame and accountability for crimes against the humanity of Indian people. Instead, on the one hand, the backside is full of the cheeky pride of the Vedic Aryan-mind-in-diffusion in having achieved its ultimate virtual vision of *Aryavartha*; on the other is the assurance that its values of awful prejudices are now safely lodged in Hinduism that is recognized as a religion protected under the liberal Constitution of India. In fact it means the validity of the eternally dismal Vedic values to be sustained by a still undefined idea of Hinduism. It was a happenstance-confused idea that the clever Vedic mind had

* See pp. above.

latched on, not for spiritual development (public purpose) of the people but for its own selfish Aryan racist design of maintaining real power over the minds and lives of people. Thus, the transformation of a term referring to land (sindhu, Hind) now to referring to the people of the land as Hindu, and finally referring to a single religious identification of disparate peoples worshiping a variety of gods and goddesses was an extraordinary phenomenon. Far more extraordinary was the grabbing of the term Hinduism by Vedic mind to blind the minds of subdued people for its political purpose of Aryan race domination.

All told, the fact remains that no thinker of any worth in religion, metaphysics, or culture has been able to definition of a Hindu or Hinduism that would make sense linguistically or theologically,. Those who describe and rationalise our ‘reality’ know it well that a mere padding of caveat after caveat to a far-from-religious-condition does not make Hinduism a religion, or an Indian a Hindu confessing the indefinable faith. The whole sequence of sindhu>Sindh>Hindu>Indian> Hindu of no distinct religious identity is a capricious one. The amorphous term Hinduism empty of confessional significance serves no religious purpose. One can clearly perceive a purpose to all and sundry in the far from religious-conception of Hinduism, that is the Vedic mind. Hinduism has become an amorphous opportunism for political power and peddling in money and influence in the process of our liberal democracy. All Vedic opportunisms have not been of the same equal merits. The first among equals (*primus inter pares*) happens to be the greatest opportunism of the secular scheme of *Aryavartha*. Hinduism is now a constitutionally fitted new vehicle for the Vedic mind to ride on, more importantly, to mow down any opposition to its free ride as unpatriotic, as radical elements, or as threat to law and order (*kamaic-dharma* law and order!). If Hinduism is of any religious significance at all, it simply means the phantom of brahminical Vedism of *karmaic-dharma*. Wonder of wonders, *Aryavartha* now clothed in Hinduism has emerged with overweening strength as a modern, relevant and, even, democratic force that could last longer than what even the most rabidly convinced of their cause had ever hoped.

The sticking problem for the Vedic mind, however, is that the secretive and deceitful ways of manipulating social forces in the past may not work that easily any more even if virtual *Aryavartha* is in the Vedics’ hands. They are being monitored. This critique has exposed the Vedic scheme for what it has been. One can hazard empirically that the Vedics’ own young may not remain unquestioningly Vedic minded and may leave their ranks. The young across the land have begun to see the reality of the cultural crisis and are engaged in greater number in grassroots’ humanising efforts wherever they are situated. Much of scholarship (historical, sociological, philosophical, anthropological, cultural and so on) still toes softly on issues of Hindu, Hinduism or Indian culture in uncritical obeisance to the iconic Brahminical/Sanskrit literary authority. Of all the deceptive tools of the Vedic mind, Hinduism has become the ultimate un-mitigated tool to cover-up not only all the historic crimes of the Vedic mind but more so now the perfidious nature of the reality of virtual *Aryavartha*’s domination of the whole gamut of modern Indian life in the name of People’s Democratic Republic of India. The adulating obeisance of many among Western scholars in the name of cultural sensitivity is laughable and pathetic. In their own backyard, these Western scholars would instantly recognise racism for what it is and cringe from it. But the grand fanfare of racism of the Indian scene mesmerises them and they are unable to call it by its name. As for Indian scholars steeped in Vedic milieu, they do not know the difference. This is inadmissible if a total view of our culture should emerge. Worse, the abetting of the Vedics spiritually puffed up portrayal of Indian culture only serves the Aryan racism. All those who openly or by connivance shroud their real passion for *Aryavartha* are the modern-day culture-reactionaries. Debunking of the distorted portrayal of the amorphous phrases of Hindu, Hinduism and Indian culture is crucial to restore the integrity of Indian culture.

Vedic Vasthu♦ Science□ of Architecture:

The whimsicality of Vedic mind that lacks in any trace of being scientific still seems to be alive even in its tentacles cut off from it. The Vedic tentacle, the canard of Vasthu as the Vedic architecture (grossly termed science – to mean *sutra*) has suddenly come as a bolt from the blue. Vedic minds would rush to assure you that it was all hidden in the great compendium of Sanskrit compositions and it is now brought out. What was the need or urgency for Vedic mind to float it now? Is it to keep alive the silly notion that the Vedic mind was/is an extraordinary versatile scientific mind? Even as one blinks wondering about what on earth is this one, the breaking news of the Vasthu science is all over the globe. It has been taken over by venture entrepreneurs with a ray of consultants, experts, seminars, colourful brochures, builders, interior decorators, and every other bizarre decorative paraphernalia. Before long, vasthu scientists with Ph.Ds will open up academic departments and institutes in universities as they have done on Hindu philosophy, *mayam** (a magician's trick) etc. The Vedic mind has been such an amorphous entity that there is really none to hold accountable to why these absurdities keep spewing out in the name of Vedas, Vedics, Vedism or Hinduism. Vasthu science is another instance of claims made in the name of Vedic mind that is floated without substance.

To dispose of the absurdity of Vasthu science, there is no tradition of Vastu *sutra* even in Vedic narratives in the name of a school of architecture. A mind that lived by the wits of mind-bending survival skills could not thought to have originated and sustained any art-form that needed physical dexterity. If anything of that kind is mentioned in the obscurity of Sanskrit narrative, it would be in the nature of the usual Vedic bluff putting the Aryan Vedic name on everything gathered at random from native traditions. Pre-Vedic builders, carpenters, blacksmiths, or handy men and women involved in construction of buildings and temples continued their knowledge and skills of their profession. Their being merely given the *kuttai* name-tag *sudra varna* when they were indentured into the Vedic *kuttai* system, had not transformed them into Vedic Aryans in any shape or form of the Aryan race's mystifying professions. Nor did the knowledge and skills of those now carrying the new nametag of *sudra varna* transfer the knowledge and skills into the frame of Vedic Aryans. At best, the newly tagged artisans as sudras, with their traditional knowledge and skills in tact, were placed at the bottom rung of the *kuttai* system's pecking order. They had now become the most prominent oppressors of a whole lot of others left below them. Having a little upper hand in dehumanising others visibly helped them to remain blissfully croak unaware of their own dehumanised condition. That becoming the true signification of the *sudra varna*, the skilled artisans slugged on with their professions with no other additional sense of well-being. On the other hand, the mind-bending skill in dehumanisation certainly had remained intact as the singular professional greatness of the Vedic mind. There has never been any other peer in sight in that excellence. The point to note is that there was no transference or smudging of skills in that condition. The notion of traditional skills of construction and such did not become refined or great with the mystification of Vedic *vasthu*.

♦ the term *vasthu* is claimed to be Sanskrit, meaning, residence or habitat. Anything that related to living can be rigged into that, as Vedic astrology seems to be the case. But it does not become by any stretch of wishful-ness a science of architecture.

□ In view of the fact that the Vedic mind and science are mutually repulsing poles apart, the generally misinformed way of using the term *sutra* to mean science is untenable. It would be nonsensical to equate the inequitable. *Sutra* has to seen purely in the context of mythological Vedic narratives or bluffs where it belongs. By not questioning the use or misuse of the term *Sutra* as science is to let the mystique of Vedic mind roam freely in its hallucination. It is an offence to common sense.

* *Mayam* is a Tamil word to denote a pedestrian reference to cheap magicians' trickery. A *mayakaran* means a deceiver. More than two-fifths of Sanskrit vocabulary has been taken from Tamil language, which is in fact a major stem of Sanskrit in more than linguistic sense. All of the Tamil words have been mangled and distorted even to the point of the Sanskrit corruptions being claimed as linguistic roots of their originals in Tamil. Tamil scholars (of Vedic loyalties) were blithely engaging in this dreadful act in replenishing Tamil Agaradi (dictionary) of the Department of Tamil of Madras University. Hope the premium university has paid attention to this pilfering calumny, a treachery indeed.

To impute otherwise, as though, the anti-scientific Vedic mind began a departure in traditional skills and architectural development is bunkum. One, there is no evidence of architectural townships and residential housing of the high and mighty with the *vasthu* name-tag still left standing like those of the *kumari kandum* and the Indus culture. Two, the Aryans becoming Vedic Aryans, meaning remaining racist, made it almost congenitally incapable of learning, rather obdurately unwilling to do manual labour involving skills like tilling, building, carrying of physical loads etc. Apparently, it was not listed in the Vedic *kuttai* prescription for their being a noble race. Three, having had been philistines in nature, they could never openly learn or copy esthetics of art and architecture from the remains of the townships of the Indus culture or of other places. Their nativisation was certainly a process of the Aryans becoming civilised in the fineries of life including theistic thoughts and practices. Four, but Indian architectural development as other scientific and technological developments became invariably stunted after the neglect of Vedic culture moved in everywhere. The reason was simply that the Vedic mind was fully obsessed with its *Aryavartha* vision and it had absolutely no reason to focus on architecture, or science as such. Five, the Vedic doleful worldview and the *kuttai* mentality of *karmaic-dharma* that the Vedics imposed on everyone had literally sapped every one of creative energies. Even when the Vedics began acting as sophisticates after gathering others' achievements, they would never develop them as a priority. It was a grossly distinguishing characteristic of the Vedic mind to be devoid of human courtesies of acknowledging others' contributions and to say 'thank you'. Consequently, no creative and cumulative scientific tradition could develop to sustain the ancients' achievements after the Vedics had penned in everyone with the ideology and reality of the Vedic *kuttai* universe. It was a dog in the manger situation. Well, what were the kings and emperors doing amidst this cultural neglect and poisoning? Invariably, it was the Vedic mind that had advised them.

The Vedics never knew one end of trowel to the other for masonry work of mortar mixing, let alone to become *vasthu* architects. *Vasthu* is a Vedic fluff and bluff mixture though; but it wouldn't be the stuff, even if some astrology got mixed in there, that would raise up a little mound of real mortar. In the meantime, no one has produced extant residential buildings of the rich or the poor that were built according to the blue prints of *vasthu* science anywhere in India. That *vasthu* being a Vedic one it was decidedly not human-centred. No tenement of common folks in the *kuttai* universe was ever its focus. If there are some that would inadvertently think of claiming Temple architecture as an example of *vasthu* science, they need to be aware that worship of gods and goddesses and temple architecture are non-Vedic and pre-Vedic. The carpenters, blacksmiths, masons and building architects were traditional professionals. It would be preposterous for anyone to imagine that those skilled professionals had learnt their skills from anyone, the least of all from the supine priestly Vedics that would instantly fail the acid test of sweat of the brow physical dexterity. The imbecile claims of the *vasthu* science and the search for Saraswathi culture (discussed below) are of one piece of the Vedic bluff that takes others' gullibility for granted. In that contemptuous cynicism for others, the Vedic mind also takes it for granted that no one would have the knowledge, insight and audacity to call their act absurd. That others wouldn't know enough of Sanskrit to denounce them in their Sanskrit authority has been the refuge of their last resort. Yes, the fallacy of non sequitur reasoning never ever mattered to the arbitrary and assertive posture of the Vedic mind.

Interestingly, while the quacks of the *vasthu* architecture, Vedics and non-Vedics alike, studiously cite Vedic *sastras* for authority, their business instinct for moneymaking is plainly evident. If one could make financial gain out of smoke, why not one does so? The Vedic Aryan-mind-in-diffusion appears to remain pretty content in letting the smoke float freely for its own mystical reason. Truly there is no central authority to grant or withhold permission for anyone to do anything like selling smoke in the name of Vedism. Some Vedics may proudly cite this amorphous condition as the liberal nature of the Vedic milieu. It is absolutely not the one found in the Vedic *Kuttai* universe as unraveled in this critique. In any case, it was not the turf for any Vedic pretension to be scientific in anything to sprout from. It must be remembered that all confusing and contradictory claims in Vedism are perfectly possible as long as they would not distort the *Aryavartha* goal. Given that one consistency, all other

inconsistencies and contradictions are perfectly possible to be ignored as resolved. So the amorphousness of the idea of *vasthu* science is perfectly feasible in Vedic mind's indulgent stoic stupour. The absurd conundrums of Vedic ideology would after all help to keep it in the quaint limelight for outsiders to wonder with disbelief. We call the hawkers of *vasthu* wares as just the crass peddlers who have found another profession to make a living.

Saraswathi Civilisation

Here is just an illustration of the Vedic culture-reactionaries in the name of historical scholarship still busy in their passion for asserting that there was never any Aryan invasion or migration, that the Aryans were natives of the soil, and that in their ancientness, Aryans were the original founders and creators of the glorious Indian culture. These so-called scholars are the miserable distorting shadows of European thinkers who, as latecomers to civilisation, were constrained to account for how their societies became civil societies by positing a state of nature as a clean slate. Whether it made sense or no see, it was not an attempt to misrepresent or distort European societies as they were. On the other hand, as contradictions of Vedic culture became more evident as lies, deceptions, and bald assertions. They could no longer be sustained. Instead of admitting the grave intellectual and ethical shortcomings of the presumed ancient Vedic wisdom, the Vedic Aryan-mind-in-diffusion began to conceive of a clean slate of the Indian sub-continent. On that copied clean slate the modern nowhere arose Aryans as natives to found Vedic Aryan scholars could invoke the immaculate appearance of their ancient forefathers and mothers from nowhere else. They promptly formed their *civil* society. That it also, in the immaculate manner, became instantly an uncivil *kuttai* culture need not detain us. That of course would become a sticking point for these scholars, and it is beside the point. Yet, no one contests the fact that Vedic culture was largely a creation of the Vedic mind, which is now set to renew itself as a truly cultured modern nation of great possibilities as a secular democratic republic of India. This outcome as a great historical development is very much due to the Vedic Aryan mind's anti-historical compulsion for erasing records, destroying evidences and burning of documentation.

It can be said bluntly that these modern Saraswathi tooting scholars are in that long Vedic Aryan anti-historical tradition but insist on making their own erasing narrative as history. They had not gone off to sleep somewhere like Gulliver or some other mystical character of great consuming appetite in an Indian epic whose other significant action is to go off to sleep again. These scholars are not the sleeping type. They have been thoroughly cultured in scholarship informally from the hearth to the halls of modern academics. Just that they choose to undo or make history, not faithful recorders or readers of history.

That said, the Saraswathi scholars, being of Vedic Aryan consciousness foremost, could not stomach simple bare facts: that the landmass that came to be identified as India had many highly civilized ancient cultures; that the Aryan settlers as latecomers to the land were not part of the ancient cultures; that Aryans had absolutely nothing in them to contribute to the existing organized cultures that they settled among as very primitive pastoral wanderers; and that these settlers readily nativised themselves and gained upper hand wherever they spread with a new wandering lust with their mesmerizing power fair skin on the dark skin natives. Nothing more need to be said. This was not acceptable to their awareness of their being part of the Vedic Aryan-mind-in-diffusion to take care of the emerging vision of virtual *Aryavartha*.

So they were out on the paradoxical project of reconstructing Indian history and culture to begin from a clean slate where Aryans made their first appearance from nowhere. So they let out the canard

of Saraswathi civilisation even antedating the Harappa-Mohanejadaro Culture. As a non-starter it blew up in their face. As Vedic minds, these scholars are incapable of recanting their bluffs as unworthy of scholarship. As even the world of conventional scholarship laughs at them, the Vedic mind inured to scruples still persisted in hanging its ludicrous notion of Saraswati civilization. Not easily dissuaded from their resolve to uphold the exclusive Vedic Aryan greatness to remain dominant, these scholars are resorting to their specialized skill of arbitrariness to impose their minds. Now they appear to have settled down to inserting just the word ‘Saraswathi’ in the known expression of Indus Valley Civilization. The new phraseology is the Indus-Saraswati Civilisation. This is outright sneaky and deception on the part of Vedic bigots who failed in their called research and digging to prove the ancientness of Aryans before anyone. The rascality of these men and women have left the canard of Saraswati-Indus Civilisation unaltered in their publications and textbooks in the conviction that this new Vedic truth (bluff) if left alone would come to be accepted as a truth (bluff) as well, like Hinduism and all other bluffs. Let graduate students and beginners as scholars on Indian studies near and far beware. Indian history and culture have been built on unending deceptions and the canard about the Saraswathi whatever is a shameless continuation.

Giving the benefit of doubt to the Vedic Aryan mind, let us attempt to identify the timeline of the ancientness of the Vedic Aryans as to when the Saraswathi Aryan life could have arisen. We have the scenario of Aryan arrival east of the Hindukush as guide. Could it be more or less around the end of their long pastoral trek (1800 BCE) finally lodging in the upper reaches of Sindhu River? That would be very improbable for a people who were stupefied by the well settled material culture (unguarded admission in the early stanzas of Rig Veda) and were beginning to tentatively settle down among the cultured people. It was equally impossible for that to have happened after their having been nativised/civilised, say around 1800 to 1000 BCE. To imagine that the Aryans could have contributed to or participated in the building of an Harappan-like life in the fabled dry bed of Saraswathi River would mean: first they had been nativised enough to have learnt all the skills of construction; second, Aryans also had accepted the humane values of the natives and had the model of humane society to construct a new settlement for them. Both these assumptions were far from the nature of being Aryans then or at any time. They would be contrary to the exploitative dependency that Aryans had developed for their successful survival. As for our Vedic Aryan-centred modern scholars, their Vedic-centred caprice was their guide for their choosing the dry bed of Sarasvathi for their archaeological exploration. It was not the discipline of modern historical scholarship that impelled them. They never cared to ponder on the two assumptions that we dismissed as un-Aryan.

Their finding of the name of Saraswathi appearing one or two times in the Rig Veda is claimed to be the stated reason for their dig. That reason raises some whimsical questions. When the Aryans had become nativised as Vedic Aryans, they had already found a comfortable niche in the native culture by developing an oppressive dependency syndrome. It led to their conceiving a pattern of social engineering for their dependency syndrome. That pattern has now been appropriately renamed as the Vedic *kuttai* culture. By ingratiating with and the connivance of the native ruling classes, Vedic Aryans had developed the most successful and consuming vision of working towards *Aryavartha*. Then, why would the Vedics desire to build an urban settlement of their own to move into? The dependency pattern of Vedics on the dark skin natives (the *kuttai* milieu) had become so perfect to suit their physical lethargy and the unconscionableness of their minds that to suggest any physical exertion and creativity on their part would be plain ridiculous. It is astounding that the Saraswathi-claiming intellectuals of Vedic-bent are so out of basics. The transformed Vedics by their own *Aryavartha* compulsion and choice had never learned the critical human-centred values, life-style, rational temper, inventiveness and discovery and the physical skills necessary to manually perform anything. The Harappan culture’s glory in mortar architectural achievement was the result of Harappan physical and humane spirit. Their cultivated rational and human values had contributed to their building of living settlement that was engineered scientifically with utmost civic consciousness of living quarters, roads, drains, sewage system and recreational facilities, among others. Because of their oppressive syndrome, the Vedics

never chose to imbibe the Harappan's truly monumental human values, and, therefore, never did or could initiate anything monumentally creative to promote human good for themselves. The racist *karvam* was such that the Vedic mind could never learn from others and whatever they grabbed from others, they put out their own patented titles to them as their creation. If our modern scholarly Vedic archaeologists had any appreciation for the monumental spirit and the architectured civic life of the Harappans, they should have been shocked to realise the irretrievable damage that the Vedic mind had perpetrated on Indian culture. This was too humane a reaction to expect of the Vedic Aryan minds sitting comfortably in their professorial chairs, let alone doing archaeological digging in trenches.

It is understandable that these modern-day archaeological enthusiasts for the cause of Vedism had no abiding sense of history. Their cultural nurturing in myths and fables trumped whatever academic knowledge of historiography they had received. These Vedic archaeologists could not bear to accept that the Rig Veda began to be composed only after the Aryan settlers had nativised themselves by incorporating much of the native gods and goddesses and religious concepts, including the idea of a creator Brahman[□]. This incorporation of things of others was due to the exploitative syndrome they had developed. An apparent grasping nature became a cultivated habit of absorbing all the great features of the existing settled cultures as their own. The fineries of such acquisitions certainly helped the clumsy Aryans become refined Vedics. Their reading into the name Saraswathi mentioned in the Rig Veda was more likely a native goddess and quite unrelated to Vedic Aryans. Female goddesses were distinct native goddesses as opposed to the male chauvinist Vedics' male deities. Further, before the excavations of Indus culture showed up late 1920's CE, the narrative of Indian culture and history began with the sequence of old Stone Age>new Stone Age>Bronze Age>and the advent of civilising Aryans. This ill-informed line of the fledgling Western anthropology then perfectly suited the Vedics' quick wit to reap where they had not sown. Thanks to the primitiveness of anthropology as it developed as the hobby of colonial civil servants—it played right into the grasping Vedic mind to declare itself as the very foundation of Indian culture and history. It did not matter to Saraswathi-archaeological Vedics that the archaic anthropological notion of the beginning of India had long since been consigned to dustbin. Vedics had always assumed others' achievements as their own, as their entitlement to their being of a superior Aryan race. For modern scholars of the Vedic core, the Indus archaeological findings of the 1920's CE could not be allowed to undercut the Vedics' claim on antiquity. They chose to do that by their own archaeological finds to prove that Aryans had founded the Indus culture. The only archaeological clue these scholars had was the name Saraswati occurring in a *sloka* or two of the Rig Veda. That was good enough for them to begin digging on the dry bed of Saraswati River with the self-assurance that the Vedic narratives (non-history) of the land had been a matter of their caprice. In this land of virtual *Aryavartha*, as everything was under their control, their being laughed out of court would not be possible. They have all the resources necessary to dig out of any situation and find new canards to prevail in textbooks.

Anyway, river Saraswati was suspected to have run between Sindhu (Indus) and Ganga (Ganges) river systems but hugging the Sindhu River course. The reasonably agreed date of Rig Veda among scholars is around 1800-1500 BCE, if not later. The Vedic scholars' timeless antiquity of the Rig Veda would take it back earlier than 4000 BCE; that would be long before the cattle-laden pathetic Aryans straddled into the sub-continent*. Be that as it may. One must bear in mind that the Aryan settlers merely beheld the outer rims of the widespread ancient culture of walled towns and fortresses around 800 BCE that were associated with the finds at Harappa and Mohenjodaro in the 1920's CE. Thanks primarily to European scholarship. It is now known that the Indus culture was widespread and thousands

[□] The term Brammam and Brahman is a derivative of Tamil *Peruman* and *Paraman*. The fact of the far extension of Tamil culture up to Beluchistan and Afghanistan before 7th millennium BCE has been affirmed by the evidence of many Tamil names of places, hills and things that are still in usage there. Several Tamil terms of religious significance in Rig Veda have also been identified. Further elaboration of these evidences is provided in the 2nd chapter on Tamil culture.

* See above for a probable scenario Aryan settlers pp.

of cities bearing its artifacts are still being unearthed in a wider circle of riverbeds and plains. Much of it, including the Harappa and Mohenjodaro urban cities, had long preceded the Aryan arrival and are dated to have been anywhere between 5000 to 7000 BCE. The spread of the vibrant Indus culture over the Indus-Ganges regions down to the very south of the subcontinent is an extraordinary picture as it lasted mercifully until the Vedics came to denude the scene of its creativity and vibrancy.

All these known facts did not matter to the 20th century CE scholars of Vedic intent. First they let out the canard that the Vedic Aryans did not come from anywhere from outside, as they were the ancient inhabitants of the land. This went against accepted scholarship and common sense. Then, with the Rig Veda clue of Saraswathi they found the artifacts of the Indus culture and were overjoyed to find the settlement of their ancient Aryan forefathers to be able to reaffirm their presumption that Aryans were the progenitors of everything of human development. Yes, there were artifacts in the adjacent river beds; yes there was/is a dry river-bed adjacent to the Indus river containing the Indus/Harrapan remains; yes, probably, that particular dry bed may have been named as Saraswathi River in honour of a goddess of the Indus people. But, since tool making, tool using, and sweating off their bottoms were never the acknowledged strengths of the Aryans any time, no one could venture that the Vedic Aryans had anything to do with them. It must be simply stated that the Vedic Aryans could not and did not build anything masonry, as they were never dexterous. No Vedic mind could divine any other living lifestyle that would come anywhere near the luxury of the *kuttai* milieu made to order for their oppressive dependency syndrome. More importantly, because of their own lingering race bias, the modern science trained Vedic scholars show their incapacity to recognise the human-centred free spirit that was critically significant in earlier cultures of the sub-continent for the development of ancient science and technology. It is still impossible for them to admit that this was absolutely lacking in the Vedic thought as its race-biased values had killed the human-centred free spirit. Conversely, these scholarly vigilantes of the Vedic Aryan cause would be incapable of admitting that the very absence of rational and ethical human-centeredness was the chosen foundation by their forefathers for the successful secular *Aryavartha* Vedism to this day.

Farce of Saraswati-Sindhu Civilisation: Despite the outrageously farcical nature of the episode of Saraswathi wild-goose chasers, they appear to have the nerve to say, let us bury the hatchet about who were original inhabitants and who were not and who came from where, and just compromise on the new nomenclature, ‘Saraswati-Sindhu Civilisation’. This is outrageous nonsense coming from the least generous humans as though offering a generous compromise. We now know the Vedics by the gifts they bear. The rascality of the Vedic mind operating with contempt for the world of scholarship, facts of history and the integrity of the people of India is most appalling and cannot but be denounced in the strongest terms possible. These Vedic vigilantes under the cloak of modern scholarship just happen to signal the tip of the Vedic establishment called the virtual *Aryavartha* that is here. They represent the same old transparent intellectual fraudulence of the entire Vedic establishment from their immemorial times. They can no longer pretend to have scholarly, intellectual or ethical right to name anything to do with our culture and, least, to have the audacity to offer a compromise and to act on it. Modern scholarship assertively abhors intellectual compromise as dishonest. By the trickery of canards, the title of the Saraswati-Sindhu Civilisation is already appearing in research papers, Internet search engines and textbooks. The Vedic bluff has become a fact before one cares to put it under the scope of what, why and how of rigorous research. It is a disgusting factor of the cultural crisis under our review. This nonsense about Saraswathi civilisation, even if tangential to our present concern, has to be firmly disposed of as it is already invading the textbooks. There could never be scholarly compromise in upholding facts. Trashing the spurious is the other side of scholarship in upholding facts. In any case, the silliness of the Aryan Saraswati civilisation goes out the window by the very absurdity of the canard. Any reference to the tendentious Saraswati-Sindhu Civilisation in textbooks would be reprehensible and indefensible. Such references must be stricken out and the administrators responsible for such entries must be held accountable.

Much to the discomfort of the Vedic Aryan-mind-in-diffusion and to the Vedic establishment are the new archaeological evidences of the *Poompuhar* Tamil culture of 11,000 ago or conservatively about 9000 years BCE that was embracive of greater part of the sub-continent stretching from hundreds of miles in antediluvian land south and south-east of *Tamizgam* to beyond the Hindukush Range[•] in the north. Tamil literary evidences had long indicated the widespread prevalence of the widespread ancient culture of the submerged Kumari Kandam (continent). The Vedics had destroyed and suppressed much of the early evidences. It is suspected that Vedic establishment in the New Delhi officialdom is powerful enough to sit on new researched evidence of Adichanallur archaeological evidences of nearly 4000 years' old Tamil culture and to stop the work on offshore archaeological explorations of the Poompuhar Tamil culture. Just releasing the researched evidences can negate this strong suspicion. Yes, real truth as veracity will triumph. The diggers of the Saraswati culture are Vedics to their core and have no ethical uneasiness about their racist presumptions. They are a disgrace to their PhD's. The publishing industries including the Internet should take note of this castigation seriously. It is suggested that all other so-called Vedic scholarly outputs must be brought under fresh scholarly scanning to restore the integrity of Indian culture.

Indus culture illustrative of the pre-Vedic scientific and cultural achievements.

The citing of the culture of the Indus region (7000 to 3000 BCE) could serve as an illustration of the rational temper that was desiccated by the succeeding Vedic culture. The Aryans entered the scene (around 2500 BCE) with their shabby households. They were rather primitive drifters, vulnerable and dependent on the locals for refuge. They settled, spread, intermixed, absorbed, learned the weakness of the dark-skin hosts and emerged cultured with an air of superiority as the fair-skin Vedics. They first settled in the outer rims of the Indus culture and spread to the heartland of the Punjab region. The Indus culture was not limited to urban ruins of Harappa and Mohenjadaro. These two cites were perhaps the outstanding ancient remains of a vast widespread culture excavated so far. These cites were the high points of a wider well-developed urban and agricultural life in the upper reaches of tributaries of Indus and the plains of the down stream as well, without which major centres of an urban civilisation could not have been possible. Products of the vaster region were essential for its far-flung maritime trade with the Sumerian and Egyptian cultures and down the west coast of India reaching Tamizagam. With the lessons of internship in nativisation in the course of 1500 years, the Vedics had become fully nativised as any, while developing patterns of establishing their race domination as they replicated their presence in the name of aryansation as they spread in the rest of the sub-continent.

As the Aryans settled, they subsumed most features of the settled culture, including local gods and goddesses, particularly the linga worship that they had originally derided as obscene. What they had deliberately did not want to absorb was the value-orientation of the people that had created the widespread and technologically advanced centres of urban culture. Further, they had absolutely no skills, no aptitude for trying any skill and ended up disdaining anything involving manual dexterity. They From the remains of its urban culture alone one could discern certain human-centred values translated as the civic values such as equality, individual creativeness, enterprise, neighbourliness, inclusiveness, cooperation, celebration of life itself, among others. These aspects could be readily seen in their insights on hygiene, public health, sanitation, drainage, public baths, physical fitness, housing suitable for healthy living, town-planning, infrastructure, among others. These were tremendous scientific and technological achievements, which would not have been possible without appropriate

[•] Brief elaboration of this evidence is in the Second Chapter.

knowledge and facilities for teaching, learning and training of the young. The Indus writings, only minimally deciphered so far, may contain those insights. We are not imagining a speculative or mystified phenomenon but that which existed, not for a short period of a generation or two but many generations. With the spread of Vedic culture, the Indus culture's humane, rational and ethical values that contributed to scientific and technological achievements were nearly eclipsed to make way for the regime of Vedic values. Yet those protein values could not be eclipsed root and branch. Those values continued to exist everywhere as in the northwestern and mid-region of the sub-continent where the non-theistic, humane and rational systems of thought of Jainism and Buddhism arose in 9th to 6th c. BCE.

The nativisation of the Vedics in the context of the Indus culture even in absorbing several of its settled features was a very sloppy affair. As the focus of the Vedic Aryans was total self-absorption in the fascination of Aryan race domination, the natives of the land readily became only the objects of their subjugation. The Vedics' purveying of the subjugated in the *kuttai* environs required nothing of them in their ethics to look at them as humans. So, the Vedics had never cared to learn the civic pattern of life and the engineering marvels of the Indus culture for themselves or for others. They did not have any use for the sense of wonder or curiosity that the natives had possessed as the Vedics themselves had given up on them in becoming Vedised. Curiosity of rational mind would be unbecoming of the Vedic mindset as well as the unquestioned subordinate behaviour of the *kuttai* inmates. Abjuring of reason, curiosity and humanity, in their absence, became a permanent feature of the Vedic mind. It is therefore maintained that much of our current habits of thought and performance can be explained only in the light of the Vedic mindset. For instance, the rank squalour and the public health epidemic risks, apart from premature deaths, throughout the length and breadth of the country today could not be explained in the light of the demonstrated values of the Harappan culture. They could be seen as inevitable and acceptable only in the light of our Vedic value-posture of 'that is the way we are'. That cheery stoic note, at least for some, emanates from everyone's *kuttai* condition and *kuttai* mentality ingrained in every one of us. Unlike the Harappan ethos, the *kuttai* mentality helps us wash our hands off of personal civic responsibility for every one of our ordinary neighbours. In any case, the Vedics did not really wish to learn anything from our ancients preceding them about being human. That absolutely left the Harappan residential model out of their consideration as well.

Problem of chronicling Indian culture

The early foreign writers, with budding anthropological insights and their white racism very much intact, began constructing Indian chronicle with the beginning of the standard stone-age treatment – old stone age, new stone age, bronze age and the emergence of the dark skinned Dravidians of India. Their calculation of Bronze Age somehow coincided with the coming of the Aryans (seen in that combative age of marauders as 'the invasion of Aryans'), and from then on, the civilisational enactment of India began. The Vedic mind picked it up from there, and since then the story of Indian culture has, ironically, claimed to be its chronicle. Bluntly put, it is a narrative of Vedic dominance, which was oppressive of just about everyone and everything contrary to its dictates, a massive cover up of its unending misdeeds under ingenious deviousness, and swinging it all into glorious achievements of the Vedic/Indian culture.

This cursory analysis will demonstrate that the use of the term chronicle, let alone the standard term history, for Vedic narratives would be inappropriate. The distortions of the claimed Vedic narratives defy time-sequence and historical facts. Metaphoric, fictional and mystical twisting of every event of their myths into metaphysical accounting (epics and puranas) has been the Vedic mind's cultural genre. The most astounding fact revealed in this common sense inquiry is that the Vedic people in their sojourn in being nativised never showed any sense of curiosity about others they encountered to remember. In

running into the ramparts of the still extant Indus culture, their only remembered response was to cry in anguish for help from Indra (the moon native god of the natives they had absorbed). After overwhelming those battlements and seeing the fabulous ruins of the Harappa-Mohenjadaro culture, were they curious about the nature of life the original people of the ruins might have led? Nothing, zilch. For these philistine Vedic Aryans such questions of humane curiosity never arose. The astounding inference from Vedic historic behavior is that by then Vedic Aryans had become professionals in human oppression and homogenisation of cultures and that the question of human curiosity was not in their works. It is a common sense question for us to raise in being just human, let alone for historiographers, to wonder about the nature of the Vedic mind in that regard.

If the Greek Homer's Iliad and Odyssey are considered the most imaginative legends of literary merit, the Vedic mind's Indian epics, Mahabharatham and Ramayanam, could not be less in esteem, but with a profound difference. The Indian epics went beyond just being legendary stories of rich imagination into becoming ethical enactments of larger than life characters coming alive to spread a very mundane, political Aryan racist design. Hence, Indian culture was not a mindless evolving phenomenon but one that was shaped into extraordinary form by its designer, the Vedic mind, as to be dubbed as the wonder of wonders. All Vedic narratives were inspired and bound by its lack of idealism, as it is normally understood as higher thoughts, but by the Vedic mind's will to attain power in order to bend minds to be less than human and to remain subdued for Aryan race domination. By that simple and overwhelming fact, the Vedic thinkers could not be considered as chroniclers at all, as one might think of the ancient mandarins in China or Hebrews in Israel. The latter possessed literary culture of reading and writing. As indicated earlier, a wandering people could not be expected to have developed a literary tradition of reading and writing, which was invariably an advanced feature of settled cultures. The primitive Aryans really had no pretension about reading or writing even after settling down, as they held on to their own illiterate culture. A puzzling thing about our Vedics was that even in their being busy absorbing all features of the advanced cultures, even after learning to read and write other languages, they deliberately stayed away from absorbing others' literary tradition of reading and writing for modifying their own language for their own use among themselves for nearly two thousand years.
Why?

What may seem as mystifying or glaringly shortsighted, perhaps, was not. A possible scenario could be constructed to explain the situation. The penchant for colour conscious racism on the part of Aryan drifters and, on account of it, their feeling instantly superior to the dark natives of the Indian soil was a given. That was, perhaps, the only acknowledged source of strength they had to overwhelm the natives and browbeat them with. The Aryan tribes must have had language/s in basic form/s to communicate with one another among themselves as appropriate to their unsophisticated pastoral life. The Vedic sources do not offer any clue to the existence of Aryan spoken language/s. Their holding on to their illiterate tradition was no handicap in their settling among the natives. They could and did master the written language of the local advanced culture to make a comfortable living with their snobbery intact. They quickly learnt a pattern of mastering local languages that was to last forever in spreading their Vedic dominance. Understandably, the priestly ones among them were zealous of the their mediating powers with their gods and retained in their hands the secrecy and meaning of the modulating sounds that served as the communing tongue with the heavenly beings, if they truly believed in them. They mystified the lingua not to be written and read, as they divined that it could be heard and understood only by the initiated. The bloating of their mystique was palpable.

The whole sequence was mindfully turned into their mystical advantage by striking awe of submission among the people of advanced material culture. The very naturally predisposed native minds in spiritual matters of gods, faith and worship should be granted for this sort of thing to have happened.

A larger pattern of Aryan race prejudice in encountering all other native cultures in the sub-continent thus emerged. Since the Vedics' imaginative speculation kept in their memory was all that transpired in their narratives and just remembered with scrupulously ritualised care, they were not historical accounts. Unfortunately, that non-historical source was all that we have had in the name of the chronicle of Indian culture for a long time. Yet, their heavy shadow is still with us. In this context, the scenario sketched above is not a far-fetched speculation. In the absence of historical details, it is a reasonable derivation of probable details obscured in the Vedic narratives. They were in large measure far-fetched indeed, but never considered so by non-Vedic scholarship. The available written graphics of the Indus Valley culture remain yet to be fully deciphered. With the hindsight of what happened to the records of Tamil culture about sixteen hundred years later, one could speculate that the extant written records of the Indus natives' encountering the Aryans fell victim to Vedics' instinct for erasure of everything that would narrate what others thought of them or the difficulties the Aryans encountered. Aryans' race consciousness made them inherently self-centred and selfish. They would never leave any record that would betray that there were others who were of greater eminence than them. Others and their things the Aryans came across were viewed simply as objects to be confiscated and subdued. Any narrative of Vedic Aryans, with them being the context, would obscure or subordinate everything else to that central obsession of Vedic Aryans with themselves.

The natives remained non-contextual in Vedic narratives and there was no account of the natives being pillaged. Understandably no robbery leaves any trace of what occurred and the reactions of the victims. Vedic robbery was an exceptionally different kind. The whole artifacts, cultural riches and their creators were carted away, as it were, for them to be dehumanised. One may have anticipated a signal point of this critique as the Vedics' forged self-centred *Vedikness*. This factor has escaped most modern scholars in general and of Indian history and culture in particular. This may be due to the inability to stand up to the universally acknowledged doyens. The presumed competence in Sanskrit on the part of these acclaimed doyens and corresponding lack of any familiarity in Sanskrit tongue on the part of others would often be the reason for their circumspection. To question such authorities would appear to be a massive and fruitless task. This cursory critique has exposed that this sort of academic reticence is due to non sequitur consideration of Sanskrit tongue, no doubt the most mind-bending powerful tool. For that very reason, Sanskrit had been a tool of mystification and oppression meant to hide than to reveal. One may approach with some skepticism when many modern scholars with undisguised *Vedikness* about them refer to others as the doyen or the profound authority in their fields. It is again an undisguised Vedic penchant to build up the mystique of the Vedic knowledge and wisdom into pyramidal proportion. This critique of common sense has found much of the pyramid is bluff and fluff, and the concealed substance of dehumanisation most depressing and offensive. What could scholars of Vedic background and all other professionals trained and soaked in its benefits do to scholarship in general? They have had much to do in keeping anomalies of Indian culture, values and habits firmly remain unresolved by the Vedic mind. They have their Vedic truths to harp on—‘that is the way we are’. Sheer intellectual laziness to explore the facts of larger contexts to notice and write about. That is the way you are is not the way of others, the victimised of your way. Impregnable as the task of prying into the Vedic mind may have appeared, humanisation has impelled us to speculate upon, raise questions about, and redraw the facts of Indian history and culture at least in some instances. The puzzling question that has stumped many an observer is as to how on earth did such an improbable Vedic/Indian culture develop, with all its contradictions left intact unresolved and continue to be maintained to this day and apparently by the racism of a minority? It is hoped that our providing the bare minimum of historical context with a critical perspective, our calling things by their appropriate names, and the identification of the gross mundane human motivation do provide some relief to the nagging puzzle. The Vedic narratives being anything but historical, we have done the reconstruction of the limited historical context imaginatively but faithfully to bring out some of the buried, ignored and misrepresented truths on the beginning and development of Indian culture. The Vedics had been utterly merciless in their Vedic-Aryan Karvam and selfishness in mangling and distorting Indian culture; this critique has been blunt in exposing the problem in its bloody details to be able advance a humanising future. Insights from many angles with similar analysis are yet to emerge. All of that would help uplift

Indian culture from the bog of fairytale legends, mysticism, and metaphysical claims of the self-centred Vedic mind. It will be a challenge for some time.

Summation of Vedic thought and practice

Most evidently, the cultural lacing of the Indian society from one end of the land to the other was an amazing network of countless self-contained and self-regulating units appropriately referred to as *kuttais* (*gothras, jathis* and their splinters). They were all firmly anchored in Vedic values in order to serve the all-engrossing purpose of Aryan ascendancy. It needs to be credited as a monumental social engineering to the priestly fringe of the Vedic Aryan mind. And, it continues in the details of the brahmin community being ascendant at all levels of modern life. This fact is self-evident. Others are free to engage in the statistical game of affirming or denouncing this contention. What was the purpose or meaning of it all? Vedic mind's claimed monumental achievement of the Indian culture is strictly to be seen as the Vedic Aryan mind's self-centred vision of *Aryavartha* to dominate and exploit at the cost of cultural desiccation. Its dehumanisation is horrendous. There is absolutely nothing good to be granted to the Vedic Aryan mind from the perspective of this critique. Let others sing and dance about the Epics, temple art and architecture as though they were the products of the Vedic mind's genius. The Vedic Aryan claim to all that bluffing is shameless and a pathetic caricature against the backdrop of this critique.

Admittedly, the deception of the Vedic mind was successfully able to shroud its deceptions in terms of spirituality and mysticism over the entire length and breadth of the culture of the land and across all divides. This critique has consistently exposed the spiritualism and mysticism as the Vedic minority-concoction and the Vedic minority-driven egotistical compulsions. They were the fluff of the Vedic Aryan minority to exclusively serve its interests. Religious sentiments have been the greatest ploy to obscure the political intent of the Vedic Aryan mind. Vedic Aryans have been most cynical in this damnable act of using religions for their secular purpose of political domination. The complicity of the majority in being shrouded in that fluff, whether happily, sadly, helplessly or dumbly, it was a case of succumbing to an extraordinarily mystical elixir administered by the mind-bending skills of the Vedics. Dehumanisation of 'others' had been the main preoccupation of the Vedics, and it ended up dehumanising everyone including the Vedic Aryans. Besides, after all, to dehumanise others was its self-ordained *karma*, too. It helped however to obscure the stark fact that dehumanisation was the primary occupation of the Vedic mind to make a living without sweat. The fluff after fluff of mysticism, metaphysics, epics and dance-dramas were its cultural spread to cover up its scheme of *Aryavartha*. In any event, the life of the dehumanised majority was so splintered and denuded of any energy that it could never coalesce and push the oppressive minority over. Many an attempt of such nature were most viciously suppressed and erased from memory. The Vedic minds' craftiness always managed to escape accountability, as it diffused it as everyone's own responsibility for one's own karma. These reasons of Vedic devious intentions and the inevitable cultural devastation should rightly castigate the Vedic mind as perfidious in every sense of the term. There has been absolutely nothing socially redeemable about it.

The non-Vedic majority, in spite of several non-Vedic radical thinkers and reformers, has largely remained unthinking spectators to their own emaciating degradation. It must be restated that the deceptive reason for the Vedic Aryan cultural domination and eventually political domination by a racist minority was the methodic bending of minds of everyone to accept the given *karmaic-dharma* conformism. Its *Vethanthic* metaphysical orchestration, an insubstantial fluff, has brought many the world over under its mystification. Being admirers of naked emperors, no one raises the simple questions of why all this mystification, for whose benefit, how does it matter to the degradation of human conditions in the Vedics' own yards? There were never any efforts on the part of Vedics and their sycophants to apply their metaphysics to existential human condition to condemn the perpetrators of dehumanisation and to hold them to account in a concerted way.

In its current form, its escapism appears as quaint sounding innocence: 'Accepting the given and conforming is our way of life.' That is a faking shroud of the Vedic mind to let things stay as they are.

The companion make-believe Vedic truth is that the Vedic culture, meaning Indian culture, was an organically evolved entity. It was made clear that it was far from facts. The Indian culture was a carefully formed, shaped and forged one with Vedic specifications of dehumanisation. Sanskrit was a particularly forged companion tool for mystifying and softening the cultural homogenisation. As has been made known, the only flourishing organic cultural growths in the land were the pre-Vedic cultures. The humane and rational underpinnings of those cultures were swarmed over by foreign Vedic weeds that suffocated the natural symbiotic foliage of the land. Yes, our grassroots' awareness has a whole lot of weeding to do before the crushed native organisms have space to breathe and regenerate again.

The virtual reality of *Aryavartha* made known all along is visibly present now. The Vedic Aryan-mind-in-diffusion and dispersal is very aware of having arrived at the threshold of *Aryavartha*, referred to as the virtual *Aryavartha*. The Vedic mind had made known in unmistakable terms the substance, purpose and passion of that vision. It had thoroughly prepared the ground for this eventuality. The formal and informal Vedic network of the Vedic Aryan-mind-in-diffusion across the land is warmly maintaining Vedic cultural hegemony in dance, drama and cultural celebrations in every part of the land. The network of Vedic-mind-in-diffusion working in cohort with the splintered politics of liberal democracy could not be any less efficient to manage with the private goal of the Vedic mind than the idyllic *kuttai* milieu. The question of how to maintain the appearance of liberal democracy while infusing the substance and legitimacy of *Aryavartha* does not appear to be a problem to the Vedic mind or to anyone else. The amassed privileges, entitlements and influences of the Vedics are acknowledged by everyone as the accepted given and are now secured by the liberal Constitution, and in the last resort would be covered by the jurisprudence of the country. Its enormous resources are available for Vedic manipulation in compromising others and in rendering the democratic process as pliable to the Vedic convenience as possible. Of course, in the modern day politics, every crass interest and prejudice has the open field to play out. So, why not the Vedics play the game? Who else are better fitted to play the fragmenting politics to the hilt as an exclusive race-minded minority with long-term view of things against the feckless wishes of the so-called majority? With their resources and skill in divisiveness, as the trademark of their *kuttai* management, they are perfectly capable of splintering the inconvenient 'others' as their willing subordinate allies in brahmin-rigged coalitions. With their dominance evermore firm, the usual Vedic hubris would now appear in democratic elegance, where the dictum of 'acceptance of the given' would still rule the roost as usual.

As for the values of liberal democracy that draw their strength from human dignity as the fundamental universal value, Vedics would probably have considerable difficulty in facing up to it. It is one thing for the Vedic legal minds to defend the shady Vedic values and interests under the guise of defending Hinduism, however insincere it may be. Worse comes to worst, they could always resort to minority protection. But it would be quite a different thing for those legal but Vedic minds, whether as law-making parliamentarians or as court lawyers to argue passionately for the restoration of human dignity in real terms to those of our people who had long been denied by Vedic deceits. One could imagine these legal minds getting all mixed up in their discourse in the use of first person plural pronouns like we, us, our, ours, or third person plurals like they, them, and their to defend one and all inclusively as one people and one nation under the Constitution of India.

Their fumbling could become pretty agonising, too. Hypothetically, suppose a class action proposal appears before the Lok Sabha as a result of strong grassroots' murmur to declare *varnashrama dharma* as the root cause of human degradation in Indian Culture. As a result, all persons seeking government positions, including members of Parliament, judiciary, educational services, national defense and law enforcement services, will be required to take an oath on the Constitution of India and that would entail renouncing any loyalty or adherence to *Varnashrama dharma* as treason in light of the universal principle of human dignity as enshrined in our fundamental rights and liberties; OR, Suppose, a class action suit is brought against brahmins of the Vedic Aryan-mind-in-diffusion before the Supreme Court

of India claiming or before nation-wide public forums of *patri mandram**: 1. The willful brahminical Vedic Aryan-mind-in-diffusion had caused the age-old diabolic injury of dehumanisation, and, as victims, we the petitioners stand witness to it; 2. The brahminical class has amassed unconscionable wealth and power by oppressing and exploiting our forefathers' sweat and wealth; 3. The brahminical Vedic Aryan-mind-in-diffusion must be held accountable not only for its past inhuman aberrations but also to seek counseling against relapse or flare up of the aberration as a clinical condition; and 4. As a token of restitution for its crimes, the brahminical Vedic mind must be made to set aside from their mountain of ill-gotten financial and other resources, which the Court or the *patri mandrams* may decide in fairness and equity, to uplift at least three generation of children in nutrition, health and education beginning from the current generation of victims; OR, Suppose the Grassroots' Movement of Concerned Citizens of India were to bring a suit before the Supreme Court against the Brahminical Hindutva for having contrived to establish a seditious parallel control of Indian life of virtual *Aryavartha* under the guise of Secular Democratic Republic of India: The class-action suit would constrain to prove that in reality the fundamental human rights of the least of our people as well as the Directive Principles of State Policy as laid down in the Constitution are in fact negated. The discomfiture of the Vedic legal minds in these hypothetical situations aside, the contingencies referred to have merit for raising public awareness. Many liberal minds among them may or do disdainfully keep themselves away from being identified with the RSS types. Nevertheless, these Vedic minded liberals have no denounced the vigilantes, or their own oppressive Vedic past in clear, honest and contrite way to atone for the collective Aryan racist crimes.

As for the universal value of human dignity that subsumes all acknowledged human rights and values, it cannot be legislated and made to prevail by just well intentioned constitutional means against the scheming and crafty ways of the Vedic Aryan mind in charge of them. Human dignity is of course provided in the Indian Constitution. The ethics of human dignity* aimed at promoting the full potential of one's being human in freedom would unquestionably not allow any margin for the Vedic *kuttai* ethics of *karmaic-dharma* to prevail openly any more. But openness or candour has never been a Vedic virtue. So, the full potential of the value of human dignity in letter is OK to the Vedics. They hold the spirit of human dignity in their hands as everyone's performance of one's *dharma* without a sense of gain or loss. This flagrant hypocrisy of heads the Vedics win and the tail all others lose game had been played rigorously from time immemorial to this day with many fangled ways of rationalisation and justification with no tinge of remorse. This Vedic *karvam* is no laughing matter but a stark reality. The grassroots murmur needs tell them to their face that the Vedics do not have to fear anyone pricking their balloon anymore; for it is already burst into pieces; they will have no more balloons to play with; and they are just ordinary humans to play by the same secular rules of life without pretension and be prepared to answer historic judgments for their willful crimes against their neighbours.

It is granted that many radical and liberal thinkers and people of social action have come out from their Vedic background and have nearly shed their Vedic mentality of gross prejudices. However, those that claim to be liberal while still remaining Vedic, even only as a matter of cultural habits, would be problematic from the point of view of grassroots movement. The liberals among the erstwhile Vedic Aryans cannot easily wish away the Vedic-wrought cultural crisis that has come to a head. Their protestation of liberalism also has come to a head for acid test. The spectre of virtual *Aryavartha* is not an apparition but real and present. Most radical thinkers and liberals of the Vedic background had assumed that the Vedic engineered cultural problems could be handled gradually by liberal reforms. Giving the benefit of doubt to them, they do not realise that the gradualness was indeed a Vedic *manthiram**, a verbal device to indicate Vedics' control to stay on. Most of them were extremely busy

* Time honoured dialoging or debating tradition of schools, colleges and civic organizations throughout Tamil Nadu.

* See p. 115

* Appropriately meaning a trick in Tamil, but meaning whatever in sanskritised *mantra*.

with the priority of getting rid of the foreign rule and dealing with the problem of dividing the British Indian Colony. In that preoccupation, even the most radical thinkers, writers, statesmen and politicians of the Indian National Movement were pretty contentedly resigned to the apparition of *Aryavartha* as an innocuous good fairy, a kind of cultural pin-up to bear in mind. But the Vedic minds of Vedic cultural preoccupation among them knew all along what the gradualness of *Aryavartha* would mean instead: The spectre of virtual *Aryavartha*, Vedic in substance and liberal democratic in form, was their design, and it is here.

For the time being, just as the Vedics simply assumed the contradictory Indian ethoses as their own without ever diminishing their Vedic values, now the Vedics could rightly hold the liberal democratic structure as equally their own without in anyway diminishing the Vedic Aryan cultural foundation they had built for the very fruition of *Aryavartha* vision. Having the cake and eating it had always been the Vedics' specialised magical act. Hence, for them, the seeing of contradictions in those Vedic acts are others' problems; for Vedics, the supposed opposition between opposites is resolved in the wise subsuming of both as their own. Well, the intransigence of Vedic Aryan consciousness will keep bobbing up in the all-inclusive humanising effort envisioned for the restoration of integrity and unity of the Indian nation.

The problem of the Vedic Aryan mind will continue to unravel as we examine the next Theme of Tamil mind, and further on. Those of us guided by the vision of all-inclusive cultural transformation know the nature of the problem on hand. It demands personal transformation of many of our traditional ways that are imbedded in the 'accept the given' ever-shifting Vedic values. The unconscious wearing of the shroud of *kuttai* mentality would prevent us from perceiving that we are still in bondage. Cultural transformation is not possible until the full truth of *Aryavartha* as *the* political goal of Vedic Aryans is laid bare. The dehumanising *karmaic-dharma* values are to be made known as the most despicable mind-shrinking rules by the Vedic Aryan minority for its purpose of political domination and of everything else.

Most people of Indian origin dumbly wear the Vedic shroud of inequitable rules because they give bits of pecking order power to peck on someone else under every one. That fact and truth is empirically self-evident. We really do not need any mahatma or seer to tell us that in any mystifying Sanskrit *sloka*. Every one bearing the Indian identity has the need in one's own hand to become a conscious humanising agent wherever you happen to be. There are conscious enough of us in the fashion of critical minds in diffusion and dispersal to unscramble the vicious 'accept the given' Vedic web of *karmaic-dharma*. We are neither dummies nor tragic characters to let the decadent Vedic web to be oppressive and exploitative of *anyone*. Rights and liberties of the individual protected by a variety of International Conventions of Human Rights and reinstated by the Constitution of the Republic of India would be meaningless when the mind of the people of Indian identity is still left in the lurch of Vedic encrustation of 'accept the given'. The incessant grassroots murmur would keep the issues igniting burning fire.

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